

# MEMORIALS.

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## EXAMPLES OF MEMORABLE MEN

To awaken this Age to greater  
care of

## GOOD LEARNING And TRUE RELIGION,

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*Memoria Justorum Benedicta.*

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L O N D O N,  
For John Barksdale Newstreet, Five  
Bells. 1675.

MEMORIALS.

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MEMORABLE MEN

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THE RELIGION

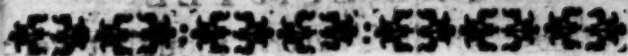
Memoriae Imperatorum Benedicti.

L O N D O N

For John Baskin's New Office, Five

Tables. 1675.





TO  
Mr THOMAS SAVAGE,  
Eldest Son of  
THOMAS SAVAGE,  
of Elmeley, Esq:

AND TO  
Mr THOMAS WILLIAMS,  
Eldest Son of  
DAVID WILLIAMS,  
of Corndon, Esq:

GENTLEMEN,



Having in the late *evil Times*  
(never to be forgotten)  
been comforted and re-  
lieved by the real *Favours*  
and pious *Munificence* of  
your Noble *Parents*, I do gladly make  
this *grateful Remembrance* thereof in the  
Dedication of this part of my *Memorials*  
of *Worthy Persons* to your *Worthy*  
Names.

## THE EPISTLE

Names. In these ~~papers~~ <sup>thought</sup> were my principal design to honour the memory of the Lights of our own Church, yet have I now and then taken in one of the Roman or ~~General~~ <sup>Catholic</sup> Perswasion, thinking They might not be unfociable here, whose holy Souls, I believe (now that the *Certamina* are ended by death *pulveris exigui jactu*) rest in peace. Some *Hypercriticks* (who are pleas'd with nothing but what they do themselves, if yet they do any thing, at all :) will despise me, and say I do *actum agere*, and write what is written already. Truly, as a *Historian* does not make, but frame and compose his matter; so an *Historical Collector* performs his Undertaking, when with diligence and judgment he selecteth and compileth dispersed pieces for the ease and benefit of his Readers.

If in this Collection I have done any service to Young Gentlemen, and other ingenuous Persons, to incline them more to love piety and learning, to converse with

## DEDICATORY.

with good *Men* and good *Books*, to become loving friends and *Patrons*, or obedient servants and *Ministers* to the *Church of England*; This is my *Delight* and *Joy*; This is, to *me*, instead of *Praise*, or any other *Reward* of my well-meant Endeavours.

That I have inscribed upon the *particulars*, the names of other friends, is upon the most friendly *Plinies* reason, *Ingennum est fateri per quos profeceris.*

Your obliged Servant,

CL. BARKSDALE.

# DEDICATORY

With great pleasure I have  
been invited to dedicate  
this volume to the  
memory of the late  
and great statesman  
and patriot, Mr. John  
Jay. It is a privilege  
which I feel it my duty  
to accept.

The I have intended  
this volume to be  
a record of the  
life of the great  
man, and of the  
events of his life.

It is a record of  
the life of a great  
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## The Persons.

- I. Dr Colet.
- II. Mr Langley.
- III. Bishop Morton.
- IV. Bishop Hall.
- V. Mr G. Herbert.
- VI. Sr Tho: More.
- VII. Sr Henry Wotton.
- VIII. Bishop Bedel.
- IX. M. Ant. de Dom.
- X. Mr Wheelock.





## The Persons.

- I. Dr. Collet.
- II. Mr. Langley.
- III. Bishop Norton.
- IV. Bishop Hall.
- V. Mr. C. Herbert.
- VI. St. John's More.
- VII. St. Henry Norton.
- VIII. Bishop Becket.
- IX. Mr. de la Tour.
- X. Mr. Wheelock.





# MEMORIALS

I.

Dr **JOHN COLET,**

Dean of **S. Pauls.**

*Out of his Life, Collected by Mr. Tho:  
Smith of Ch: Coll: from Erasmus.*

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**D. Anthonio Stratford LL. Bac.**

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1. **J**ohn<sup>s</sup> Colet was born in \* Coheleth in the  
London, the Son of Henry *Heb. signifies Ec-*  
Colet (Knight, and twice *clesiastes, the Prea-*  
Lord Major of that City) and *cher. Colet is that*  
*part of the King*  
Christian his Wife, a Matron *wherein the presi-*  
of very rare Piety and Chri- *ous stone or figure is*  
stian Fortitude. She had *set. Thomas in*  
Sons, and as many Daughters of *Voce pala.*  
the same Husband; all which she saw buried;

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except

except *John*, her first born. Yet, when she was fourscore and ten years of Age, her countenance was so comely and entire, her behaviour so cheerful and pleasant, as if she had never had any sorrow or any childbearing in her life. So much strength of mind was shewen in a woman, caused not by Philosophy or human learning, but by sincere piety to God and trust in Christ.

2. Nature was as indulgent to him as fortune; for he had a very proper, tall, handsom and comely body. In his younger daies he much addicted himself to the study of Scholastical Philosophy, exquisitely learned in the liberal Arts: All *Tullius* works were as familiar to him as his Epistles: so well read in *Plato* and *Plotinus*, that when I heard him speak, methought I heard *Plato* himself: not ignorant in any part of the Mathematicks.

3. Being thus well principled at home (Master of Arts) he began to look abroad, and improve his stock in forein parts. In *France* he added to his Humanity, what he thought necessary for the study of Divinity: which then he effectually prosecuted in *Italy*. He studied the Fathers and Schoolmen: was well versed in both Laws: singularly read in History, both Civil and Ecclesiastical. Modern Writers also, he both read and diligently imitated, accommodating thereby his stile to the Pulpit, and preaching of the Gospel.

4. After



4. After his return from *Italy*, he staid not long in *London*, (where his Parents lived) but chose to live in *Oxford*; where he publickly (yet freely and without stipend) expounded *S. Paul's* Epistles, being not full thirty years of age, younger than I was by two or three months. There and then I had the happiness to come first acquainted with him. Though at that time he had neither took, nor desired any degree in Divinity; yet there was no Doctor whatsoever, either of Theology or Law, no Abbot nor dignified Person in the whole University, that did not frequent and (which is more) take notes of his Lectures. Which was to be imputed either to *Colet's* authority, or their studiousness and modesty, choose you whether.

5. But before he left *Oxford*, they honour'd him with the Degree of Doctor: which he accepted, rather to please the Givers than himself. From that University and these sacred Employments, he was called back to *London* by the favour of *K. Henry VII.* who bestowed upon him the Deanry of *S. Paul's*: that he might be President of his Colledge, whose Epistles and learning he loved so well: (He was made both Doctor and Dean *An. 1504.*) Of all the Deanries in *England* the highest in esteem, but not of greatest value: (which *Colet* embraced rather as a burthensom charge, than honour. And therefore, as soon as

he had regulated his Colledge of Prebends, and raised up the antient Discipline that was fallen down, he resolved (which was not usual in those times) *to preach every Holy day* in his Cathedral, over and above his Sermons at Court, and many other Churches. At *S. Paul's* he ran over, sometimes a whole Epistle, sometime, a whole Gospel, the Creed, or the Lords prayer. Wheresoever he preached, he was exceedingly followed, both by the chief Citizens and Courtiers: particularly by *Sr Thomas More* (afterwards Lord Chanc: of England) as appears by this following passage of his Letter: *What can be more troublesom to me, than to be deprived of your sweet company? having been so long used to enjoy your most prudent counsel, to be refreshed with your most pleasant societie, to be roused with your most grave Sermons, and bettered by your excellent example and life: in a word, in whose very countenance and gesture I was wont to be unspeakably delighted.*

6. The Dean's Table, which in former times had, under pretence of good house keeping, been too much prostitute to excess, he reduced to frugality. For he kept himself to one meal a day many years together, both before and after his preferment: which at once cut off all his supper-guests: late Dinners not a few; and the more, because his entertainment (though neat) was neither costly nor excessive; his sitting short

short, and his whole discourse such as pleased none but those that were either learned or pious. For soon after he had said Grace, his Boy read a Chapter (distinctly and aloud) out of *S. Paul's Epistles*, or *Solomon's Proverbs*; from which he himself, for the most part, pickt the subject of that meals discourse, asking not onely Scholars, but even ordinary people, if they were ingenuous, what was the meaning of this or that passage: with as much satisfaction to their minds, as refreshment to their bodies. He affected neatness in his householdstuff, cloaths, books, meat; but not magnificence: and was so much averse from all filthinesse, that he could not endure solecisms or barbarous language. He was hugely delighted with the conference of his friends, who oft kept him till late at night: but all his conference was either of literature, or Jesus Christ. If he had no acceptable friend to chat with (for every one did not please him) his boy did read somewhat to him out of godly books. Somerimes he called me to ride abroad with him: and then he was as merry as any man alive: but a good book was alwaies his Comrade in his journey, and his talk was continually of Christ.

7. Whatsoever Revenues accrued unto him by the Church, he entirely committed to his Steward, to be distributed and spent in house-keeping. His own hereditary rents and profits

(which were vast) he himself distributed to pious uses. For, his Father being dead, money flowed in apace from what was left him by inheritance: and lest that being kept should breed some disease in him, he therewith erected a stately new School in *Paul's Church-yard*, dedicated to the Holy Child JESUS: whereunto he joyned fair dwellings for two Schoolmasters, to whom he assigned liberal stipends, that they might teach gratis, but so as they should not admit above a certain number (viz. 153. from Jo. XXI. 11.) Above the Masters Chair, stands the Holy Child JESUS, curiously engraven, in the posture of one reading a Lecture, with this *Motto*, HEAR HIM; which words I advised him to set up. And all the young fry, when they come in and go out of School (*besides their appointed prayers*) salute Christ with an Hymn †, Every Classe containeth 16. boyes, and the best Scholar of each sits in a seat somewhat more eminent than the rest, with the word *CAPITANEUS* engraven in golden letters over his head.

† Which you may read amongst Erasmus's Epigrams.

8. Our quicksighted Dr Colet saw very well, that the main hope and pillar of a Commonwealth consists in furnishing youth with good literature, and therefore did he bestow so much care and cost on this School. Though it stood him in an infinite sum of money to build and

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endow it, yet he would accept of no partner. One left indeed a Legacie of an 100 pounds sterling to the structure of it, but Colet thinking, that if he took it, some lay people would challenge to themselves, I know not what authority over the School, did by the permission of the Bishop bestow it upon holy Veiements for the Quire. Yet, though he would suffer no lay man to have a finger in the building, he entrusted no Clergy man (not so much as the Bishop, Dean and Chapter of S. Pauls) nor any of the Nobility, with the oversight of the Revenues, but some married Citizens of honest report. When he was asked, why he would do so? he answered, That there was nothing certain in human affairs; but he found least corruption in such men.

9. As all men highly esteemed him for his School; so many wondred why he would build so stately an house, within the bounds of the Carthusian Monastery, not far from the Palace at Richmond:

Tam ingentes sum-  
tus ut sacra quog;  
deterrens possint.  
Eras. Ep. ded. ad  
Cop. Verb. which  
book he wrote for the  
benefit of Paul's  
School, as he wrote  
his book called Ec-  
clesiastes (at the  
request of B. Fisher)  
for Christ's Coll.  
and S. Johns in  
Cambridge

Morus in Epist. ad Col.  
Neque valde miror, si  
clerici. schola tua rum-  
pantur invidia. Videmus  
nimis ex equo Troj. pro-  
dierunt Graci, qui banta-  
ram diruere Trojam, sic e-  
tua prodire Schola, qui is-  
sorum arguunt & subver-  
tunt Aulicium.

but

but he told them, *That he provided that seat for himself in his old age, when he should be unfit for labours, or broken with diseases, and so constrained, to retire from the society of men.* There he intended to philosophize with two or three eminent friends, among which he was wont to reckon me, but death prevented him. For being few years before his decease visited thrice with the sweating sicknesse (a disease which seized no Country men but *English*) though he recovered, yet he thereupon grew consumptive, and so dyed. He was buried in the South side of the Quire of his own Cathedral, in a low Sepulchre, which he to that end had chose for himself some years before, with this inscription, *JOHN COLET.*

10. Somewhat I shall adde, first of *his Nature*, secondly of his paradoxical *Opinions*, and lastly of *his Afflictions*, wherewith his ingenuous piety was exercised: for some whereof he might have thanked his own natural temper. For he was of a very high spirit, huge impatient of any injury, wonderfully prone to lasciviousnesse, luxury and overmuch sleep, to feasting and facetiousnesse above measure (all this he confessed to me himself) and he was not wholly safe from covetousnesse. But against each of these, he fought such a good fight, by Philosophy, Divine Contemplations, watching, fasting and prayer, that he led the whole course of his life free from the infections  
of

of this world; and as far as I could any waies gather (by familiarity and much liberal converse with him) was a pure Virgin to his dying day. All his wealth he distributed to pious uses. He did so dayly endeavour to conquer all his passions, and subdue the haughtinesse of his mind by reason, that he would take it well to be admonished even by a child. Lasciviousnesse, sleep and luxury he chased away by abstaining constantly from supper, by continual sobriety, indefatigable study, and holy Conferences. But yet, when there was occasion, either to discourse with fair Ladies, or jest with witty persons, or feast with pleasant, a man might easily perceive some footsteps of his nature: which made him, for the most part, keep from the society of all lay people, but especially from banquets, to which, when he must needs come, he commonly took with him me or some learned friend, with whom he discoursed in Latin, that he might avoid idle talk. His custom was to eat onely of one dish, to content himself with one glasse of beere or ale, or two at the most. And, though he was delighted with good wine, yet he drank very little of it, alwaies suspecting his own sanguine complexion and inclination, and being wary of all those things, by which he might offend any person whatsoever. In all my life I never saw a more *happie Wit*: and thence it came that he was exceedingly pleased with such Wits



as were like himself: but at all times, when he might chuse his discourse, it was of such things as prepared him for the immortality of a life to come. And when at any time he refreth himself with pleasant stories, he did not fail to make use of his Philosophy in them. He was much pleased with the simplicity of nature in *little children* (to the imitation of whom we are called by our blessed Saviour) being wont to compare them to *Angels*.

11. Now for the second particular *his Opinions*, he much differed in them from the Vulgar. The *Scotists* (of whose acutenesse most men have an high conceit) he esteemed heavy fellows, and any thing rather than ingenuous. And yet he had a worse opinion of *Thomas Aquinas* than of *Scotus*: who, said he, if he had not been verie arrogant, would never so rashlie (and yet so magisteriallie) have presumed to define all points of religion; and if he had not savoured too much of the spirit of the world, he would not have polluted all the doctrine of Christ with so much of his own prophane Philosophie. No man was more a friend to true Christian piety, yet he had little or no kindness for Monks, or rather I should say for those who are now (for the most part falsly) so called: and therefore, while he lived, he gave them but little, and when he dyed, nothing: not that he hated their profession, but because he saw they did not live according



to it. Yet his desire was, to have disengaged himself from the world, and betaken himself to a Monastery, if he could any where have found a Society, that was truly and unanimously resolved upon an Evangelical life. Though he lived very chastly himself, yet he had a very charitable opinion of those Priests and Monks, who had no other crime but venerie: not that he did not heartily abhor the sin, but because he found such men far lesse mischievous than others (if compared) who were haughty, envious, backbiters, hypocrites, vain, unlearned, wholly given to the getting of money and honour. And he was not more averse to any sort of men, than such Bishops, who were Wolves instead of Shepherds, and commended themselves by external service of God, ceremonies, benedictions and indulgences to the people, while with all their hearts they served the world: *i. e.* glory and gain. He was not much displeased with them, who would not have *images* (either painted or carved, gold or silver) worshipt in Churches: nor with them, who doubted whether a notorious *wicked Priest* could consecrate the Sacrament. Hereby not favouring their error, but expressing his indignation against such Clergy-men, who by an open bad life gave occasion to this suspicion. As he did much approve of *secret confession* (professing that he never had so much *comfort* from any thing as that) so he

he much condemned anxiety in it, and repetition. He was content to Sacrifice on Sundays and Holy daies, or some few daies beside: either to gain more time for his sacred studies, and fit himself the better for his Pulpit employments, and the businesse of his Cathedral; or, because he found that his *dovotion* had a *greater edge*, when it was sharpened with intervals: and yet, he would not condemn them who were minded to come to the Lords Table every day. Though he was a very learned man himself, yet he did not prize the vast and confused learning of such as wander among *various* sciences and books, saying, *They got rather a learned sort of madness, than any true incentive to Christian innocence, simplicitie and charity.* He dissented from innumerable opinions commonly received in the Schools: in which, he would sometimes tell his mind to his friends, but say nothing to others, lest he should incur a double inconvenience, loose his own credit, and do them no good, perhaps harm.

12. And now in the last place hear his Afflictions. He never agreed well with his Bishop, who (to say nothing of his manners) was a superstitious and stubborn *Scotist*. Neither was the Doctor acceptable to most of his own Colledge, because he was very tenacious of regular discipline; and the *Prebends* complained, that he used them as *Monks*: whereas indeed that Colledge was antiently called

called *East-monasterie*. The old Bishop exhibited Articles against him to the Archbishop of Cant: *That he said, Images were not to be worshiped, &c.* But the Archbishop being well acquainted with Colet's excellencies, instead of being his Judge, became his Advocate. Then the old man strove to incense the Court against him, especially K. Henry VIII. himself: because the Doctor (when the King was raising forces against the French) had said in a Sermon: *That an unjust peace was to be preferred before a most just war.* Here the King (who was an excellent person in his youth) gave an evident proof of his Royal parts, exhorting the Dean privately; *To go on in his preaching, free lie to tax the corrupt manners of that age, and not to withdraw his light in those most dark times;* adding, *That he knew very well what incensed the Bishops so highlie against him, and how much good the Dean had done by his Divine life and holie Doctrine to the English Church and Nation:* Lastly, *that he would so curb their endeavours, that it should appear to the world, Whoever troubled Colet should not escape unpunisht.* Hereupon the Dean humbly thanked the King for his Royal favour, but beseeched him not to do so; professing, *That he had rather lay down his preferment, then that any should suffer for his sake.* Again, upon Good-Friday, the Dean made a Sermon to the King and Courtiers, which was much admired, concerning

cerning the *victorie of Christ*: wherein he exhorted all Christians to fight under the banner of their heavenly King, and overcome, saying, *That they, who either through hatred, or ambition; or covetousness, do fight with evil men, and so kill one another, fight not under the banner of Christ, but the Devil; shewing withal, How hard a thing it is, to die like a Christian: How few go forth to battel free from hatred and covetousnesse; and how difficult for such to be in charitie (without which no man shall see God) who sheath their swords in their brethrens bowels: adding, That they should rather imitate their King Christ, than Pagan Casars and Alexanders.* And he had so many other smart passages to this purpose, that his Majesty was somewhat afraid, lest this Sermon would dishearten the Soldiers that were listed. But, when Colet came before the King, in his garden at Greenwich, the King bids him cover his head, and speak his mind freely: and then his Highness began thus, *Dean, be not surprised with needlesse fears, I did not send for you hither to disturb your most holy labours, which I resolve to cherish as much as I can; but to unlade my conscience of some scruples, and so desire your advice concerning my dutie.* The Conference lasted almost an hour and an half, and I must not relate it all. Only, his Majestie wisht, *That what the Dean spake truly, he would speak some time or other more plainly.*

lest the rude Soldiers should misunderstand it, as if he had said, That no war is lawful among Christians. So the King called for a Cup, and drank to him, embraced him most kindly, and promising him all the favours that could be expected from a most loving Prince, dismissed him; and turning to the Courtiers said, *Well, let other men chuse what Doctors they please, and make much of them, This man shall be my Doctor.* From that day forward never durst his enemies trouble Colet any more: a person, that, in an high fortune and plenty, was led and governed not by his nature, but by Christ: in a word, whom I shall not doubt to reckon in the Catalogue of my Saints, though he be never canonized by any Pope. Thus far Erasmus.

13. I shall onely annex a few lines collected out of *Stow's Survey of London in fol.* concerning his kindred. His father Sr Henrie Colet (son to Robert Colet of Wendover in Buckinghamshier, Esq.) was buried at Stepney, where his Monument still remains. And the Pictures of Sr Henrie and his Dame Christian, and ten of his Sons, and ten of his Daughters, remain in the window, on the North side of St *Anthony* (or *Antlin*) his Church near Budge-row. But he was born in the Manour of Hale in Buckinghamshire, near Wendover, and Alesburie: which  
Manour

Manour our Doctor left to *Pauls* School, and  
some of his name dwell there still. See his  
*Monument* excellently described by learned  
Mr *Dugdale* in his History of *St Paul's Cathed-  
drall*.

*Ob. An. Dom. 1519. et. 53.*



II. Mr **JOHN**





## II.

Mr JOHN LANGLT.

Master of Paul's School.

Out of his Funeral Sermon by Dr Ed:  
Reynolds (now L. B. of N.)

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M<sup>ro</sup> Markly, Schol. Winche.

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I. **L**earning is so excellent an endowment,  
that the Teachers of it ought to be  
had in great honour. And I scarce  
know a greater defect in this Nation, than the  
want of such encouragement and maintenance as  
might render the Calling of a School-master so  
honourable, as men of great learning might be  
invited unto that service. Errors in the first con-  
coction, are not mended in the second: what is  
lost in the School, is hardly ever fully recovered.



in the *Universitie*, And by how much the fewer men of great worth and parts are employed in that Service, by so much the more should the loss of rare and worthy men in that way be bewayled by us.

2. Great was the happinesse of this *Citie*. in this particular, while it enjoyed this *worthy man*, and great the losse in being deprived of him. For though, through Gods goodness, there be many excellent men remaining, out of whom some reparation may be made of so great a damage; yet still I look on the departure of *this man*, as if the middle and most precious stone in a rich *Jewel* should drop out, which, though many others remain in, cannot but be greatly missed.

3. Our dear Brother was a *learned man*, learned in the whole Body of Learning: not only an excellent Linguist and *Grammarian*, *Historian*, *Cosmographer*, *Artist*, but a most judicious *Divine*, and a great *Antiquarie* in the most memorable things of this Nation. Into whatsoever parts of the Land he travelled, he was able to refresh and to instruct his Fello-v-travellers in the most remarkable particulars of every Country. *Pausanias* was not more accurate in the description of *Greece*, than he of *England*. And I have heard, that he had it sometimes in his thoughts to have published some thing in this kind. He was a man of a solid *Judgment*: he alwaies spake *à sulco pectoris*.



*pectoris*, and I have, not without great satisfaction, heard him give his Notions upon difficult places of *Scripture*, and Arguments of *Divinity* in ordinary discourse, as if he had elaborately studied them.

4. He was able out of his full *Treasurie* and Storehouse of Learning, to bring forth both *new* and *old*. I never knew any learned subject spoken of in his company, wherein he was not able most dextrously to deliver his opinion. He was a man of a copious *discourse*, but withal so solid and judicious, as did ever delight his Auditors, never weary them. As *Livie* said of *Cato*, *Natum ad id diceres, quodcunque ageret*, we may say of him, *Doctum in hoc uno crederes, quodcunque diceret*.

5. He was a *Worker* as well as a *Speaker*; he was not a barren figtree, that had leaves without fruit; nor a tinkling Cymbal, noise without love; he taught by *his life* as well as by his learning. *Verbis tantum Philosophari, non est doctoris sed histrionis*, as he said: and *Dicta factis deficientibus erubescunt*, saith *Tertullian*. And indeed, he was a man of *fixed and resolved honestie*, and wondred in his sicknesse, what men did learn *Christianitie* for; if it were not in every condition to practice it, and adorn the profession of it.

6. He was a *patient man*: patient in his *School*; patient in his *sufferings*, willingly bearing the reproach of *Christ*, and not fearing the wrath of

any man, in comparison of the reverence he did bear to his own conscience: patient in *sickness*, composing himself with as unshaken confidence to dye, as in time of health he would have gone about any other business.

7. He was a *faithful man*, most exactly answerable to the trust of his place: *opprimi potius onere officii maluit, quam illud deponere*, as once Tullie spake. It was hardly possible for any friend by any importunity to draw him from a most punctual observation of timely attendance upon the duties of his place. And so tenderly fearful was he of miscarriage herein, and so sensible of any the least defect, that in a former Sickness he desired, if he should then have dyed, to have been buried at the *School-door*, in regard he had in his ministration there come short of the duties which he owed unto the School. The fullest ears of corn bow their heads; and the most worthy men are most *humble*, and apprehensive of their own failings.

8. He was a *constant man*: punctual and immovable from honest principles. *Vir rigide innocentia*, as Livie said of Cato. He was of Polemo's judgment in this point, *Debere inesse quandam moribus contumaciam*, That men having proved all things should hold fast the best, and be pertinacious in goodness.

9. He was a *Wise man*. Prudence is requisite

to tame and calm the wild and unswaied humors of yong children. It is noted as a special piece of *Socrates's* Wisdom, that he did by his instruction fix and reduce the wandring and vicious inclinations of *Alcibiades*.

10. I might go on, and instance in the Authority, Gravity, Meeknesse, observable in our dear friend, but I only adde his *great care of the School* at his last, that there might be an able *Succesor* chosen. The evening before he dyed, with great earnestnesse he commended it to the Company by a Member thereof, who came to visit him, *That they should use their uttermost wisdom and care to chuse an able, learned, religions and orthodox man into the place*; naming one, of whose fitnesse both he and the Company and School had had before great experience. And so much were they pleased to honour the judgment and integrity of this worthy man, that presently after his death they pitched upon *an excellent learned man*, whom he had so providently commended to them.

11. This worthy friend of mine, the *Friday* and *Saturday* before his own *Fit*, was pleased to visit me, lying at that time under a sore *Fit* of the *Stone*. It pleased the Lord the *Monday* following to bring a *Fit* upon him, and sending to enquire of his condition, he sent me word how it was with him, and that he looked on this *Fit*

as a *Messenger of death* from God unto him. And though in obedience to Gods appointment, he made use of *means*, yet he still insisted upon it, *that his time of dissolution was now come*, and accordingly with great composednesse and resolvednesse of spirit, waited for death, as a man doth for a *loving friend*, whom he is willing to embrace.

Ob. Septemb. 1657.



III. Dr





## III.

Dr THOMAS MORTON,

Bishop of Duresme.

*Out of his Life, Written by Dr Barwick,  
(now) Dean of S. Pauls.*

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D. Thomæ Vyner, Rect. de Staunton.

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1. **H**Is Coat-armour and *pedigree* shew him to be of the same Original and Stock, with that eminent Prelate and wise States-man *John Morton*, Lord Chance of *England*, and Arch-bishop of *Cant*: (by whose contrivance and management the two Houses of *York* and *Lancaster* were united.) But, in his great modesty and humility, he would not revive, nor so much as look upon, a very fair and large descent of his Pedigree, when it was presented to him: though he liberally rewarded the person that presented it.

2. The place of his birth was the antient and famous City of York: his Parents were of good note, Mr *Richard Morton* Mercer, and Mrs *Eliz: Leedale* (by whom the *Kalvasours* and *Langdales* acknowledge themselves to be of his kindred:) by whose care he was brought up in *pietie and learning*, first at York, and afterward at *Hallifax* under Mr *Maud*: of whom he alwaies spake with great reverence, as a grave man and a good *Schoolmaster*. He took root in the Nursery of *Hallifax* till the eighteenth year of his age, before he was trans-planted into the Garden of the *University*.

3. An. 1582. he was sent to *Cambridge*, and there admirted into *S. John's Coll.* wherein were so many eminent Scholars at that time, as he was wont to say, *It seemed to be a whole University of it self*. The Master of the Colledge was Dr *Whitaker*: his first Tutor was Mr *Anthony Higgon*, who left him to the care of Mr *Hen: Nelson*, who lived to see his *Pupil* passe through all the other Dignities he had in the Church, till he came to be Bishop of *Duresm*, and a good many years after.

4. An. 1590, he took his Degree of *Master of Arts*, having performed all his Exercises with great approbation and applause. Afterward, for above two years, he continued his studies in the Colledge at his Fathers charge. And then, *Mar:*

17. 1592. he was admitted *Fellow* meerly for his worth against eight Competitors for the place. Which he was wont to recount with greater contentment to himself, than his advancement to any Dignity he ever enjoyed in the Church. About the same time he was chosen *Logic Lecturer* for the University : which place he discharged with as much Art and Diligence, as may appear by his Lectures fairly written, which I find among his papers.

5. In the same year he was admitted to the sacred Order of *Deacon*, and the next after, of *Priesthood*. Having received his Commission from God and his Church, he was very ready to assist others in the way of charity ; but not too forward to take upon him a particular care of Souls. And accordingly we find him for about five years after this continuing in the Colledge, prosecuting his own private Study, and reading to such young *Scholars* as were committed to his care and Tuition.

6. A n. 1598. he took his Degree of *Bachelor in Divinitie*. And about the same year, being presented, instituted and inducted to the Rectory of *Long Marston*, four miles distant from his native City of *York*, he betook himself wholly to the *Cure of Souls* there committed to him, which he discharged with great care and diligence : And yet he did not intermit his higher studies for the

the general good of the Church while he attended it. To that end he had alwaies some Person to be his *Assistant*, whom he knew to be pious and learned.

7: And this assistance was the more necessary, because his great parts and worth would not suffer him to enjoy his privacy in a country-cure. For first he was made choice of by the *Earl of Huntington*, then Lord President of the North, to be his *Chaplain*, for his dexterity and acutenesse in disputing with the Romish *Recusants*: for it was *Queen Elizabeth's* expresse command to him to convince them by Arguments, rather than suppress them by force: and this she expressed (as his Lordship was wont to say) in the words of the Prophet, *Nolo mortem peccatoris*.

8. But the Earl dying presently after, he returned again to his privacy at *Marston*: where he continued not long, before the Lord *Sheffield* (who succeeded as Lord President) commanded him to hold a publick Conference before his Lordship, and the Council at the Mannor-house in *York* with two Romish *Recusants*, then prisoners in the Castle; which he performed with great satisfaction to the Auditory, among whom were many of the chief *Gentry and Clergy* of *Yorkshire*.

9, An. 1602, began the great plague at *York*: at which time he carried himself with much

*Heroical*



*Heroical Charitie.* For, the poorer sort being remov'd to the Pesthouse, he made it his frequent exercise to visit them with food, both for their *bodies and souls*. His chief errand was to instruct and comfort them, to pray for them and with them; and to make his coming the more acceptable, he carried usually a sack of *provision* with him, for those that wanted it. And because he would have no man run any hazard thereby but himself, he seldom suffered any of his servants to come near him, but saddled and unsaddled his own horse, and had a private door made on purpose into his house and chamber.

10. An. 1603. he attended the Queens Embassador into *Germany*, being desirous to improve himself by seeing forein Kingdoms, Churches and Universities. His stay in those parts was the shorter because the Embassadors Commission determined at the death of the *Queen*. But however he improved his time so well, partly in furnishing his own *Librarie* with books at *Frankfurt* and elsewhere, but chiefly in his *conversation* with learned men, and in his forein *Observations*, that he alwaies very highly valued that opportunity.

11. At his return he was solicited by Roger Earl of *Rutland* to be his domestical *Chaplain*. Which proffer he was the more willing to accept, for the privacy he hoped to enjoy in a place where he was not know, for making use of that  
*Treasure*

*Treasure of Books*, he had got in his *travels*: And the rather, because thereby he was brought so much nearer *London* than before, whither he must have many occasions to go, for the putting forth of such Books, as he had in design to write. For it was not long after that he printed his first part of his *Apologia Catholica*. About which time, the Archbishop of *York*, *Toby Matthews* (that most exquisite preacher) conferred upon him a *Prebend* in that Metropolitcal Church.

12. An. 1606. He took the Degree of *Doctor in Divinitie* with the great Approbation of both the professors in Divinity, Dr *John Overal*, that profound Scholar, and Dr *Tho: Playfer* that acute Disputant and accurate Preacher, who were both of them very competent Judges of mens abilities. And there began that intimate acquaintance he had with the said Dr *Overal* (afterwards Dean of *S. Paul's*, Bishop of *Lichfield* and *Coventry*, and lastly of *Norwich*) which continued between them till it was dissolved by death. And about the same time he was sworn *Chaplain in Ordinary* to *K. James*, and by him made *Dean of Gloucester*, and assumed by the Lord President of *Wales* for one of his Majesties *Council* for the *Marches*. In his first journey to *Gloucester* he went by *Oxford* at the *Act time*: where he was incorporated and admitted to the same Degree he had in *Cambridge*: where also he was much taken with the exercises  
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of Mr *Dan. Featly*, then a proceeder, and carried great friendship to him ever after. At which time (among other eminent Persons) he fell into acquaintance with that famous Dr *John King*, then Dean of *Ch. Ch.* afterwards Bishop of *London*, which afterwards grew so intimate, that the Bishop made choice of him to perform the last offices to him both at his death and burial.

13. An. 1609. he succeeded Dr *George Abbot* in the Deanry of *Winchester*. There Bishop *Bilson* conferred on him the Rectorie of *Alesford*; and there (among other learned men whose friendship he much valued) he had intimate acquaintance with Dr *Arthur Lake*, then Master of *St Cross*. In the next year, a Parliament being held, he preached the Sermon to the Convocation, upon *Matth: 5. 13. Vos estis sal terra*, with general applause, and should have been *Prolocutor*, but in modesty declined it, and preferred a friend of his. In his abode at *London*, he took his lodging at Dean *Overal's*: who gave him the opportunity of a very early acquaintance with the learned *Isaac Casaubon*, then newly come out of *France*, and entertained by the Dean. The love thus begun was never intermitted in their lives, nor obliterated by death, as appears by *Casaubon's Monument* at *Westminster Abby*, set up at the charge of *Morton*. About the same time he had the opportunity of entring into a very good acquaintance with

with several other eminent *foreign Scholars* and *Divines*: as namely, *Scultetus*, *Diodati*, *Du Moulin*, whose worth is very well known by their learned works in print.

14. While he continued in *Winchester*, a certain great person passionately told the King, *That Dr Morton had spoiled one of the best Deanries in England*. It concerned the Dean to vindicate his good name from that foul and unjust aspersion. And therefore acquainting his Brethren of the Chapter with it, they were very forward to give, and he not backward to receive a Testimonial from them under their hands and seals, *That he had been one of the best Deans that ever had been at Winchester in their times*: and some of them were very antient.

15. An. 1616. July 7. he was consecrated *Bishop of Chester*. While necessities were preparing for his journey thither, and for the accommodation of his Palace there, he retired himself to *Clay-Hall in Essex*, upon the earnest invitation of his Noble friend *Sr Christopher Hatton*, and there fell sick of a dangerous Fever, but being happily recovered, presently put himself upon his journey towards his great work, and was met on the borders of his Diocess and brought into the City of *Chester* by such a great number of Knights and other the best *Gent*: of the Country, beside the *Clergy*, as may give a lasting testimony,

ny, to their honour as well as his, in shewing such a religious respect to their *Bishop*.

16. When he was settled there, he found all the inconveniences which he fore saw, (and which made him at first loth to undertake that weighry Office) and some also which he could not foresee at so great a distance. For, beside the great number of *Romish Recusants*, which hath alwaies been observed in this Diocess, he found another sort of Recusants (better known by the name of *Non-conformists*) who, though they were not so many in number as the other, yet had they so much perverseness and obstinacy in them, as made them equal, or rather superiour, in relation to the trouble he had with them. For the reducing of them to their obedience to the Church, he used no lesse fatherly mildnesse then strength of Argument: and after he had endeavoured their satisfaction in a publick Conference with them about the use of the *Surplice*, &c. he printed a Relation thereof with some enlargements, intituled, *The defence of the three innocent Ceremonies*. But in reducing the other party, the Popish Recusants, God blessed him with far better success, to the great content of his Majestie.

17. An. 1517. at the Kings return out of *Scotland* through *Lancashire*, his Majestie was petitioned about some innocent Recreation for servants, and other inferiour persons, on the  
*Lords*

*Lords day* and Holy daies, whose laborious Callings deprived them of it all other times. The King consulted with the Bishop how he might satisfie their desires without endangering this libertie to be turned into lasciviousnesse. Whereupon the Bishop presented to the King in writing the next day (Bishop *Andrewes* attended the King the same time) several limitations or restrictions, which the King so well approved, that he said, *He would only alter them from the words of a Bishop to the words of a King: viz. That all known Recusants, and all that are not present at Church at the Service of God shall be barred from the benefit of this liberty: That these Recreations shall not be used before the end of all divine services for that day: That every person should resort to his own parish Church, &c.* The Declaration was published *May 24.* in the 16. of his Reigne: and since republished by our late Gracious Soverain, K. *Charles 1.* The good Bishop, to maintain his hospitality in that place, where good house-keeping is so much valued and practised, had the Rectorie of *Stopford* in *Commendam*, bestowed on him by the King, where his name and memory is still pretious.

18. An. 1618. *Mar. 6.* At the motion of that great pattern of Episcopal perfection, Dr *Andrewes* above mentioned, then Bishop of *Eli* (who was never known to do the like for any other,

other, and yet did this without his seeking or knowledge, *that he might have him his nearer neighbour*, as he said, and of the same Province with himself :) He was translated to the See of *Coventry and Lichfield*, void by the Translation of his old friend Bishop *Overal* to *Norwich*. And here his trouble was not so great as at *Chester*, though his Diocess was longer : because the common sort of people, for the most part, were better principled by the care and vigilance of his Predecessor. But yet he abated nothing of his former pains and industry, both in Writing, Preaching and conferring with those that were not wilfully obstinate: besides his ordinary *Visiting* his Diocess, and *Confirming* such children as could give an Account of their Faith.

19. Among the *works of Charitie* performed by this Bishop, while he was of that See, memorable is the Education he bestowed upon one *George Canner*, (who like another *Didymus* of *Alexandria*, or *Fisher* of *Wewminster* was born blind :) This youth he brought up first at School, and afterwards sent him to *Cambridge*, where he maintained him, and his Uncle to look to him, in *S. John's Coll.* After he had taken the Degree of Bachelor of *Arts*, he sent for him into his own Family, and there instructed him in the whole Body of *Divinitie*; then admitted him into sacred Orders, placed him in a Cure in *Stafford-*



shire. Which Cure the blind man discharged diligently and laudably, being a very good preacher, and able also to perform the whole Office of the Church, as it is prescribed in the Book of *Common prayer*, only by the strength of his admirable *Memory*.

20. Memorable also is that passage of the *Boy of Bilson* near *Woolverhampton*, who being wrought upon by some *Romish Priests*, counterfeited himself to be possessed with a Divil. But the Divil having *stealed his heart* (as his own phrase was after his confession) he continued *Demoniac* longer than was intended, and accused a neighboring woman, of the *Romish Communion*, for bewitching him, so cunningly prosecuting the charge, as the woman hardly escaped. The *Bishop* suspecting the *Boy* did but counterfeit, got leave of the *Judges* to have the *Boy* home with him: where, by his wisdom and great pains he discovered the *imposture*; and afterwards, upon the *Boyes Confession and Repentance*, bound him out an *Apprentice* to a *Shoemaker* in *Bristol*.

21. An. 1632. He was translated to the See of *Duresm* (void by the death of *Bishop Howson*) a place of greater trust and honour, as well as of greater emolument. For, besides the *Spiritual* and *Ecclesiastical Affairs* (as before) he had now the care and management of all the *temporal Affairs*



Affairs within the Countrey Palatine of *Duresm*, by virtue of the Palatinate, which for many hundreds of years hath been annexed to the Episcopal See: in so much as it passed for a Maxim there: *Quicquid potest Rex extra Episcopatum, potest Episcopus intra*: And yet in the same he carried himself with so much justice and equity for ten years together before these late Troubles put a disturbance in the exercise of his Government, that no complaint was ever made against him to the *Parliament*: except only the case of Mr *Smart*, which yet had no relation to the Countrey Palatine, neither could the charge be made good against him.

22. Some *Rules* which he set unto his Government were these. First, for his *Fines* at the renewing of Leases, he never intermeddled in setting them himself, but referred the business to four Gentlemen of the neighbourhood, to make a moderate composition between him and his Tenants. 2. In *wrecks*, he took such a small sum of the persons that had suffered them, as was not worthy the name of a Composition; and that only to preserve the right of his place. 3. In *Deodans*, where any man had made himself away; though by law the whole estate was confiscated in *destructionem criminis*, yet exceeded he not a fourth part of the estate after the most moderate Valuation. And lastly, for *Wardships*, he used

that tenderness, as never any of the Gentry had wrong in their Minority.

23. How much greater his *Fatherly care* was, for the Spiritual affairs of the Bishoprick, will appear by his pious indeavours in settling competent *Augmentations* upon the smaller Benefices. He had given a good example long before, whiles he was Bishop of *Lichfield*, in abating a good part of his *Fine*, to increase the portion of the Vicar of *Pickley* in *Northamptonshire*. And now in a work of so much importance, he applied himself for Counsel to three of the most learned in the Laws, Lo. Keeper *Coventry*, Mr *Noy*, Sr *Henry Martin*, who all concurred, *That the Bishops Authoritie over Churches appropriate was neither taken away, nor any way infringed, but that he may now appoint a competent Augmentation, &c.* See the Author.

24. Having thus fully informed himself of his just parts in a matter of so high Concernment for the advancement of Christian Religion, and the good of Souls, he resolved to put it in practice, as far as God should enable him, and trust God with the event. He began at home with the Parish of *Bishop-Aukland*. Here he augmented the stipend of the Mother-Church from sixteen pounds *per an.* to fourscore, and the Chapels belonging to it from about six pounds *per an.* to thirty; intending to extend the like Episcopal care

care in some proportion over all the rest of his Diocese: But so pious heroeical a work became abortive by the *Scotch Invasion*, &c.

25. We are come now to the *precipice* of this Reverend Bishop's outward splendor: though neither his Glory nor Happinesse incurred the least diminution by his future *suffrings*. For he was never more happy in his own thoughts, nor more glorious in the eyes of all good men, then in being exercised in those *troubles*, whereof the continual *series* of publick affairs afforded him a perpetual opportunity from this time till his death.

26. In one of the tumults after the beginning of the long Parliament, this Reverend Bishop was in extreme hazard of his life by the multitude that were beckned thither by the contrivers of our late miseries: whereof some cryed, *Pull him out of his Coach*: Others, *Nay, he is a good man*: Others, *But for all that he is a Bishop*. And he hath often said, He believed he should not have escaped alive, if a leading man among that *rabble* had not cryed out, *Let him go and hang himself*. Upon this and the like violations of the liberty and freedom essential to all the Members of Parliament, when the *Twelve Bishops* (whereof this was one) remonstrated the just fears they were in, and *Protested* their dissent from all Laws which should be enacted, till they might attend the

service of the House with freedom and safety, They were all charged with high Treason by the House of Commons, and committed to Prison, &c.

27. Our Bishop being (after four months) discharged from this his first imprisonment, returned to his lodgings in *Duresm* House, and there attended his *devotions and study*, till such time as his Adversaries thought fit to give him another occasion to exercise his patience under a second Captivity, upon occasion of baptising a Child of the Earl of *Rutland's* according to the Order of the Church. And in custody he remained six months before he could obtain his enlargement. After this he remained in *Duresm* house till he was thrown out thence by the *soldiers*, that came to Garrison it, a little before that horrid fact was committed upon the person of our late Gracious King: and after that, being importuned by his honorable friends the Earl and Countess *Rutland*, he became a part of their care and family at *Exeter-house* for some short time. But being loth to live at the charge of others, while he was able to subsist of himself, and thinking the air of the Country might better suit with his declining years, he betook himself to sojourn first with Captain *Saunders* in *Hartfordshire*, and after with Mr *Tho. Rotheram* in *Bedfordshire*, till by the great civility and earnest importunity of  
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that Noble young Baronet, Sr Henry Telverton, he went with him to his house at *Easton-Manduit* in *Northampton-shire*, where he found all the tender respect and care from the whole family, which a Father could expect from his children, till after some four months he readred up his *happy soul* into the hands of his Heavenly Father.

23. When the House of Commons had voted for the dissolving of Bishopricks, and selling the lands that belonged to them, some prevailed for another Vote of *Yearly Allowance* to present Bishops during their lives. Our Bishop had 800<sup>l</sup> *per an.* voted to him: but, while he was able to subsist without it, never troubled himself to look after it. And at last, pressed by necessities, having procured a Copy of the *Vote*, found it to contain no more than only that such a *sum* should be paid, but no mention either *by whom* or *whence*. And by that time he could procure an explanation of the *Order* to make the Pension payable out of the Revenues of his own Bishoprick, all the Lands and Revenues of it were sold or divided among themselves. Only, by the importunity of his friends he obtained an *Order* to have 1000<sup>l</sup> out of their *Treasury* at Gold-smiths Hall, with which he paid his debts and purchased to himself an Annuity of 200<sup>l</sup> *per an.* during his life, upon which he subsisted ever since.

29. No man can expect any considerable *Legacies*

*gacies* in the *Will* of a person deceased, who made his own hands his *Executors*; while he lived: like his great kinsman Arch-bishop *Morton*, who chose rather to enrich his kindred and servants in his life time, then at his death: or rather, like Arch-bishop *Warham*, successor to *Morton*, who lying on his death bed, called for his Steward to let him know what money he had, and understanding from him, it was but thirty pound, thanked God for it, and said, *He never desired to dye richer*. Our Bishop had so much left him at his death, that he gave 40*l* to one of his servants who then attended him (having provided for the other formerly) and 10*l* to the poor of the Parish, and his *Chalice* with a *Patin* double gilt to the *Noble Baronet* for the use of his Chapel. The rest (deducing some small remembrances) he ordered for his burial, which was also sufficient for a *Monument*, though far below his worth, yet suitable to his great Modesty.

30. I cannot omit the chief Legacy of his *Will* for the common good of souls in the Church of *England*, particularly in his own Diocese (See it in the *Funeral Sermon*) where he concludes thus *My earnest exhortation to them is, that they would still continue their former Affections (notwithstanding all temptations to the contrary) both to the Doctrine, Discipline, Government, and Form of Worship in this poor afflicted Church: Which, if I did not believe*

lieve to be the securest way for the salvation of souls, I had not ventured my own upon the same bottom.

31. His high esteem of the sacred Liturgie of the Church of England attended him (as I may say) to his Grave. For he gave expresse command to his Chaplain, not to omit, nor so much as transpose (as he had observed too frequently to be done by others) the reading of the Lesson (1 Cor: 15.) which the Church hath prescribed to be read at the Grave: and which being read there, while such a spectacle of mortality is before their eyes, could not (said he) but have a greater influence upon their souls, than any *Funeral Sermon* he had ever heard preached. Great fervor and devotion he shewed in the *Church-prayers*: whereunto he seldom answered with a single *Amen*; and at which duty he never kneeled upon a *Cushion* (I think) in all his life, nor ever prayed but upon his *knees*, till he was confined to his death bed: and even would never ly with his *Cap* on his head, if he either prayed himself, or any other prayed by him, while he had strength to pull it off with his own hands. Great consolation he took in the *Church-preparations* for his long home: viz. in the profession of his *faith* and *Charitie* and *Repentance*, in receiving the benefit of *Absolution*, and the *Viaticum* of the Holy Eucharist.

32. He lived a great number of years, and  
very



very few ever husbanded their time better; for he was *never idle* with his good will. He was often up at his devotion and study before four a clock, even after he had lived above fourscore years, and yet very seldom went to bed till after ten; and then had alwaies a servant to read some book to him, till such time as sleep did surprize him; and so had he alwaies when he travelled in his Coach, that his journey might not be too great a hinderance to his study. He used to lye on a *straw bed* till he was above fourscore.

33. He led his life in a holy and chaste *celibate*. The issue of his brain was numerous, (beside *M. SS.*) above twenty several Volumes in print: some of which are these that follow: *Apologia Cath. p. 1. pars 2. The Catholick Appeal. Causa Regia. The Grand Imposture, and proofs. Sermons. Confessions out of forein Divines for Bishops. Gods Providence*: the last book he lived to publish, a fit Meditation for his declining years in those sad Times.

34. To add somewhat of his Character. 1. His *patience*. In the greatest tryal of his temper that ever he had, the news of the Vote, that the Revenues of the Church were to be sold, he only said, *The Lord gave, and the Lord hath taken away*; Blessed be the name of the Lord: Which he repeated three times over before the company he was in, and presently retired himself to his



his prayers: 2. *His Hospitality.* He entertained the King and his Court, and (at least the Officers of) his Army, all at one time, in the first expedition toward *Scotland*, which cost him (in that place of great cheapnesse) above 1500<sup>l</sup> in one day. There seldome came any *Scholar* to him, whether *Forein* or *English*, whom he did not liberally entertain, and dismiss with a considerable sum of mony. 3. *His Beneficence.* He built a Free School at *Bishop Auckland*, and endowed it with 24<sup>l</sup> *per an.* which is more by so much than ever he purchased to himself, for that was just nothing. He gave many excellent books to the Colledge where he had his Education, to the value of 4 or 500<sup>l</sup>, with an intention at last to bestow 1000 *per an.* during his life (had not the times disabled him) to buy *books of special worth and not for superfluity.* 4. *His Almsgiving.* While he was suffered to enjoy his estate, he had his *Beadsmen* in Livery at a constant Table, besides what he gave away at his Gate, and upon other occasions. Nay, so constant was he in this duty, even then when he had hardly so much left as to afford bread for his own mouth, that he had alwaies a certain number of poor impotent persons in a constant pension, that came weekly to him for their allowance, when he was not able himself to go among them to give it: and this will be abundantly testified by the poor  
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in all places, where of late he hath lived. 5. *His Devotion.* He would often forgo, or at least much moderate, his one meal a day; often deny himself some part of that pittance of time allowed for sleep, to rise out of his bed, and to spend in prayer, as the Attendants in his Chamber witness. [See the rest in the reverend Author of his Life and of his Funeral Sermon.]

## Ex Epitaphio.

*Nullus non dignus Elogio,  
Eo vero dignior, quod nullo se dignum aestimaverit.*

<i>Ob. Crastino S. Mar.</i>	}	<i>Anno</i>	}	<i>Salut.</i> 1659.
<i>Sepult. Festo S. Mich.</i>				<i>Ætat.</i> 95.
				<i>Episc.</i> 44.

IV. Mr





## IV.

M. GEORGE HERBERT.

(Vide Vol. 1.)

*Out of his Life before his REMAINS.*D. Richardo Cooper, Rect. de Weston.

I. **M**R George Herbert was extracted out of a Generous, Noble and Antient Family, His Father was Richard Herbert of Blachehall in Montgomery, Esq: descended from the great Sr Richard Herbert in Edward the IV's time; and so his Relation to the Noble Family of that Name, well known. His Mother was daughter of Sr Richard Newport of Arcoll; who doubtlesse was a pious daughter, she was so good and godly a Mother. She had ten children, Job's number and Job's distinction, seven sons. For whose Education she went and dwelt

dwelt in the *Univerſitie*, to recompence the loſſe of their *Father*, in giving them two *Mothers*. And this great care of hers, this good *Son* of hers ſtudied to improve and requite, as is ſeen in thoſe many Latin and Greek Verſes, the Obſequious *Parentalia* he made and printed, in her *Memorie*: Which, though they be good, very good, yet (to ſpeak freely of this man I ſo much honour) they be dull or dead in compariſon of his *Temp'e Poems*. And no marvel: To write thoſe, he made his Ink with water of *Helicon*, but theſe *Inſpirations Prophetical* were diſtilled from above: In thoſe are weak Notions of *Nature*; in theſe raptures of *Grace*: In thoſe he writ fleſh and blood; a frail earthly woman, though a *Mother*, but in theſe he praiſed his Heavenly *Father*.

2. He did thrive ſo well in *Cambridge* in *Trinitie* Colledge that he was firſt choſen *Fellow* there, and afterwards *Orator* of the Univerſity. The *Memorials* of him left in the *Orators book*, ſhew how he diſcharged the place: and himſelf intimates, *Church* p. 39. That whereas his Birth and Spirit prompted him to Martial Achievements, *The max that takes the Town*, and not to ſit ſimpering over a Book; God did often melt his ſpirit, and entice him with Academick honour, to be content to wear and wrap up himſelf in a Gown, ſo long, till he durſt not put it off, nor retire to

any other Calling. However, probably he might, I have heard, (as other Orators) have had a Secretary of States place, being one of the most prudent and accomplisht men of his time. I have heard sober men censure him as a man that did not manage his brave parts to his best advantage and preferment, but lost himself in an humble way: That was the phrase, I well remember it.

3. This good man like a good genuine son of *Levi* (I had like to have said *Melchizedek*) balked all secular waies, saw neither Father nor Mother, Child nor Brother, birth nor friends (save in Christ Iesus) chose the Lord for his Portion, and his service for imployment. And he knew full well what he did, when he received *holy Orders*, as appears by every page of his *Country Parson*, and by the Poems called *Priesthood*, and *Aaron*, and by his unparallel'd *Vigilancy*, which he used ever in his *Parish*: which made him a *Peer to the Primitive Saints*, and more than a *Pattern to his own age*.

4. Besides his Parsonage of *Bemerton* in *Wiltshire*, he had also a *Prebend* in the Church of *Lincoln*. Which (I think) because he lived far from, and so could not attend the duty of that place, he would fain have resigned to Mr *Ferrer*, and often earnestly sued to him to discharge him of it. But Mr *Ferrer* wholly refused, and diverted or directed his charity (as I take it) to the re-  
edifying

edifying of the ruin'd Church of *Leighton*, where the Corps of the Prebend lay. So that the Church of England owes to him (besides what good may come by his book of the *Country Parson* towards the repair of us Churchmen in point of Morals) the *Reparation* of a Church material, and erection of that costly peece of *Mosaic* or *Solomonic* work, *The Temple* : which flourishes and stands inviolate, when our other Magnificences are desolate and despised.

5. He was of a singular sincerity in embracing, and transcendent dexterity in defending the *Protestant Religion* established in the Church of *England*. He that reads Mr *Herbert's Poems* attendingly, shall find not only the excellencies of Scripture-Divinity, and choice Passages of the *Fathers* bound up in Meeter, but the Doctrine of *Rome* also finely and strongly confuted : as in the Poems, *To Saints and Angels*, p. 69. *The British Church*, 102. *Church militant*, &c.

6. As for our Brethren that erred on the right hand, his chief aim was, to win those that disliked our *Liturgie*, *Catechism*, &c, by the constant, reverent, and holy use of them. Which, surely, had we all imitated, having first imprinted the virtue of these prayers in our own hearts, and then studied with passionate and affectionate celebration, for *voice*, *gesture*, &c. as in Gods presence to imprint them in the minds of the people,

our

our prayers had been generally as well beloved as they were scorned.

7. There is one thing yet, which I admire above all the rest. The right managing of the fraternal Duty of *Reproof* is (methinks) one of the most difficult Offices of Christian Prudence. He had not only got the *courage* to do this, but the *art* of doing this aright. There was not a man in his way, be he of what rank he would, that spoke awry in order to God, but he wip'd his mouth with a modest, grave and Christian reproof. His singular dexterity in sweetning this art, thou maist see in the guab and phrase of his writings. Like a wise Master-builder, he has set about a form of speech, transferred it in a figure, as if he was alwaies learning from another mans mouth or pen, and not racking any. And whereas we all of us deserved the sharpnesse of reproof, he saith, *He does this*, and *He does that*: whereas, poor men, we did no such thing. This dart of his, thus dipped, pierces the Soul.

8. His Art of *Divine Poetry*, and other polite learning, so commended him to Persons most eminent in their time, that Dr *Donne* inscribed to him a paper of Latin Verses in print: and the Lord *Bacon* having translated some *Psalms* into English Meeter, sent them with a Dedication prefixed, *To his very good Friend, Mr George Herbert*: thinking, he had kept a true *decorum*



in chusing one so fit for the Argument, in respect of Divinity and Poetry (the one as the matter, the other as the stile) that a better choice he could not make.

9. I shall omit several excellencies of this Person : His conscientious expence of *Time* ; which he ever measured by the Pulse, that *native watch* God has set in every of us : his eminent *Temperance* and *Frugality* (the two best Purveyors for his *Liberalitie* and *Beneficence* : ) his *private fastings*, his *mortification* of the body ; his extemporary Exercises thereof, at the sight or visit of a *Charnel-house*, (where every bone, before the day, rises up in judgment against fleshly lust and pride : ) at the stroke of a *passing-bell*, when antient Charity used (said he) to run to Church and assist the dying Christian with prayers and tears (for sure that was the ground of that custom : ) and at all occasions he could lay hold of possibly ; which he sought with the diligence that others shun and shift them ; besides his careful, not scrupulous Observation of *appointed Fasts*, *Lents* and *Embers*. The neglect and defect of this last (he said) had such influx on the Children which the Fathers of the Church did beget at such time, as malignant stars are said to have over natural productions.

10. With *Fasting* he impt his *prayers* both private and publick. His private must be left to God,



God, who saw them in secret & his publick were the morning and evening Sacrifice of the Church Liturgie. Which he used with conscientious Devotion, not of Custom, but serious judgment, knowing, 1. That the Sophism used to make people hate them, was a solid reason to make men of understanding love them: namely, *Because taken out of the Masse-book*: taken out, but as gold from dross, the precious from the vile, The wise Reformers knew Rome would cry, *Schism, Schism*! and therefore they kept all they could lawfully keep, being loth to give offence (as our blessed Saviour, being loth to offend the Jews at the great Reformation, kept divers old Elements, and made them new Sacrament and Services, as their frequent Washings he turned into one baptism, some service of the Passover into the Lord's Supper &c.) 2. That the *hardnesse* and *curfemesse*, which also was objected, was a great commendation. The poor *Lambs* of the flock are forty for one grounded Christian; proportionable must be the care of the Church to provide *milk*: i. e. plain and easie nourishment for them: and so had our Church done, hoping that stronger Christians, as they abounded in gifts, so they had such a store of the grace of charity, as for their weak Brethrens sakes to be content therewith.

11. He thought also, that a set Liturgie was of great

great use in respect of those without, whether  
 erring Christians, or unbelieving men: that when  
 we had used our best Arguments against their er-  
 rors or unbelief, we might shew them a *Form*,  
 wherein we did, and desired they would, serve  
 Almighty God with us: that we might be able to  
 say, *This is our Church, Here would we, and you:  
 Thus we believe, See the Creed; Thus we pray, bap-  
 tize, Catechise, Celebrate the Eucharist, Martyr,  
 Bury, Intreat the Sick, &c.* These, beside *Unite*,  
 and other necessary benefits, he thought ground  
 sufficient to bear him out in his practice, wherein  
 he ended his life, calling for the Church-prayers,  
 a while before his death, saying, *None to them,  
 None to them!* at once both commending them,  
 and his Soul to God in them, immediately before  
 his dissolution: as some Martyrs did, *Mr. Hulliar*  
 by name, Vicar of *Bakram*, burnt to death in  
*Cambridge*. Who having the *Common prayer*  
 book in his hand, instead of a Censer, and using  
 the prayers and Incense, offered up himself as a  
 whole burnt Sacrifice to God. With whom the  
 very Book itself suffered *Martyrdom*; when fal-  
 len out of his consumed hands, it was, by the  
 Executioners, thrown into the fire, and burnt as  
 an heretical book.

12. He was, moreover, so great a lover of  
*Church-Musick*, that he usually called it, *Heaven*  
*upon earth*, and attended it a few daies before his  
 death.

death. But above all, his chief delight was in the Holy Scripture: *One leaf whereof*, he professed, *he would not part with, though he might have the whole world in exchange.* This high esteem of the Word of Life, as it wrought in himself a wondrous expression of high Reverence, when ever he either read it himself, or heard others read it; so it made him equally wonder, that those who pretended such extraordinary love to Christ Jesus, as many did, could possibly give such leave and liberty to themselves, as to hear *that Word*, that shall judge us at the last day, without any the least expression of that *holy fear* and trembling, which they ought to charge upon their souls in private, and in publick to imprint upon others.

13. I have not so much as with one dash of a pencil offered to describe that person of his, which afforded so unusual a Contemperation of Elegancies, and Set of rarities to the beholder: nor said I any thing of his personal Relation, as a Husband to a loving and virtuous Lady, as a Kinsman, Master, &c. Yet will I not silence his spiritual love and care of Servants, teaching Masters this duty; To allow their servants daily time wherein to pray privately, and to enjoin them to do it; holding this for true generally: *That publick prayer alone to such persons, is no prayer at all.*

14. I have given thee only these lineaments

of his mind, and thou mayest fully serve thy self  
 of his book, *The Country-Parson*, in what vertue  
 of his thy soul longeth after. *His practice* it was,  
 and *his Character* it is: His, as *Author*; and  
 his, as *Object*. Yet, lo, the *Humilitie* of this gra-  
 cious man! He had small esteem of this book,  
 and but very little of his Poems. Though God  
 had magnified him with extraordinary Gifts, yet  
 said he, *God hath broken into my study, and taken*  
*off my Chariot wheels: I have nothing worthy of*  
*God*: And even this lowlinesse in his own eyes,  
 doth more advance their worth, and his Virtues.

[Here, my Reader, give me leave to propose to thy  
 view some lines of that excellent Figure, *The*  
*Country Parson*, written by the *Author* 1632.  
 printed 1652. which book I read with joy that  
 we have any such, and with grief that we have no  
 more.]

I. *The Country Parson* is exceeding exact in  
 his life, being holy, just, prudent, temperate,  
 bold, grave in all his waies: And because the  
 two highest points of life, wherein a Christian  
 is most seen, are *Patience* and *Mortification*: *Pa-*  
*tience* in regard of *Afflictions*, *Mortification* in  
 regard of *lusts* and *affections*, and the stupifying  
 and deadening of all the clamorous powers of the  
 soul, therefore he hath thoroughly studied these,  
 that

that he may be an absolute master and commander of himself for all the purposes which God hath ordained him. Yet in these points he labours most in those things which are most apt to scandalize his Parish.

2. He is full of all *knowledge*. They say it is an ill *Mason* that refuseth any stone: and there is no knowledge, but in a skilful hand serves either positively as it is, or else to illustrate some other knowledge. He condescends even to the knowledge of tillage and pastorage, and makes great use of them in teaching; because people, by what they understand, are best led to what they understand not. But the chief and top of his knowledge consists in the book of books, the storehouse and magazene of life and comfort, the holy Scriptures. There he sucks, and lives. There he finds four things: Precepts for life, Doctrines for knowledg, Examples for illustration, and promises for comforts: These he hath digested severally. And for the understanding of these, the means he useth are, a holy life, prayer, &c.

3. He hath read the *Fathers* also, and the Schoolmen, and the later Writers, or a good proportion of all: out of all which he hath composed a book, and Body of Divinity, which is the storehouse of his Sermons, and which he preacheth all his life; but diversly clothed, illustrated and enlarged. For, though the world is full of such  
com-

composures, yet every mans own is fittest, readiest, and most savoury to him. Besides, this being to be done in his yonger and preparatory times, it is an honest joy ever after to look upon his well-spent hours. This Body he made by way of expounding the Church-Catechism, to which all Divinity may easily be reduced. For it being indifferent in it self to choose any method, that is best to be chosen, of which there is likeliest to be most use.

4. When he is to read *Divine Services*, he composeth himself to all possible Reverence, as being truly touched with the Majesty of God, and that being first affected himself he may affect also his people; knowing, that no Sermon moves them so much to a reverence, which they forget again when they come to pray, as a devout behaviour in the very act of praying. Accordingly, his voice is humble, his words treatable, and slow; yet not so slow neither, as to let the fervency of the supplicant hang and dye between speaking; but with a more liveliness between fear and zeal, pausing yet pressing, he performs his duty. Besides his example, he having often instructed his people how to carry themselves in Divine Service, exacts of them all possible reverence, by no means enduring either talking, or sleeping, or gazing, or leaning, or half kneeling, or any undutiful behaviour in them; but causing them, when they sit, or stand, or kneel,

kneel, to do all in a ftrait and steady posture, as attending to what is done in the Church; and every one, man and child answering aloud both *Amen*, and all other answers on the peoples parts, using their reason, and applying their powers to the Service of God.

5. He *preacheth* constantly: the Pulpit is his joy and his Throne. If he at any time intermit, it is either for want of health, or against some great Festival, that he may the better celebrate it; or for the variety of the hearers, that he may be heard, at his return more attentively. When he intermits, he is ever well supplied by some able man, who treads in his steps, and will not throw down what he hath built; whom also he intreats to presse some point, that he himself hath often urged with no great successe; that so in the mouth of two or three witnesses the truth may be the more established: When he preacheth, he procures attention with all possible art, both by earnestness of speech (it being natural for men to think, that where is much earnestness, there is something worth hearing) and by a diligent and busie cast of his eye on his Auditors, with letting them know, that he observes who marks, and who not; and with particularizing of his speech, now to the younger sort, then to the elder, now to the poor, and now to the rich. This is for you, and This is for you: for particulars.



lars ever touch, and awake, more than generals. He exceeds not an hour in preaching, because all ages have thought that a competency, and he that profits not in that time, will less afterwards; the same affection which made him not profit before, making him then weary; and so he grows from not relishing, to loathing.

6. On *Sundays*, having read Divine Service twice fully, and Preached in the morning, and Catechized in the afternoon, he thinks he hath in some measure, according to poor and frail man, discharged the publick duties of the Congregation. The rest of the duty he spends either in reconciling neighbours that are at variance, or in visiting the sick, or in exhortation to some of his flock by themselves, whom his Sermons cannot or do not reach. And every one is more awaked, when we come and say, Thou art the man. At night he thinks it a very fit time, both suitable to the joy of the day, and without hinderance to publick duties, either to entertain some of his neighbours, or to be entertained of them: where he takes occasion to discourse of such things as are both profitable and pleasant, and to raise up their minds to apprehend God's blessing to our Church and State, &c,

(Here



(Here I had ended, but since I see the Book is hard  
to come by, prithe take some more.

7. The *Country Parson* considering that *Virginie* is a higher state than Matrimony, and that the *Ministrie* requires the best and highest things, is rather unmarried, than married. But yet as the temper of his *bodie* may be, or as the temper of his *Parish* may be where he may have occasion to converse with women, and that among suspicious men, and other like circumstances considered, he is rather married than unmarried. Let him communicate the thing often by *prayer* to God, and as his *grace* shall direct him, so let him proceed. If he be unmarried, and keep house, he hath not a *woman* in his house, but finds oppertunities of having his meat drest and other services done by men servants at home, and his linnen washed abroad. If he be unmarried and sojourn, he never talks with any woman *alone*, but in the audience of others, and that seldom, and then also in a serious manner, never *jestingly* or sportfully. He is very *circumspect* in all companies, both of his behavior, speech and very looks, knowing himself to be both suspected and envied. If he be married, the *choice* of his wife was made rather by his *ear*, than by his *eye*: his judgment, not his affection found out a fit wife for him; whose

whose humble and liberal disposition he preferred before beauty, riches or honour.

8. He is very exact in the *gouvernement* of his *house*, making it a copy and model for his Parish. He knows the temper and pulse of every person in his house, and accordingly either meets with their vices, or advanceth their virtues. His *wife* is either religious, or night and day he is winning her to it. Instead of the qualities of the world, he requires only three of her. 1. a training up of her *children* and maids in the fear of God, with prayers and catechising, and all religious duties, 2. a curing and healing of all *wounds* and sores with her own hands: which skill either she brought with her, or he takes care she shall learn it of some religious neighbour, 3. a providing for her *family* in such sort, as that neither they want a competent sustentation, nor her husband in debt. His *children* he first makes Christians, and then Common-wealths men: the one he owes to his heavenly Country, the other to his earthly, having no title to either, except he do good to both. His *servants* are all religious: and were it not his *duty* to have them so, it were his *profit*: for none are so well served, as by religious servants, both because they do best, and because what they do is blessed and prospers.

9. Owing a debt of *Charitie* to the poor, and of *courtesie* to his other Parishioners, he so distinguishes

guisheth, that he keeps his money for the poor, and his table for those that be above his alms. Not, but that the poor are welcome also to his table: whom he sometimes purposely takes home with him, setting them close by him, and carving for them, both for his own humility and their comfort, who are much cheered with such friendliness. But he chooseth rather to give the poor money, which they can employ to their advantage, and suitably to their needs.

10. He is full of *Charitie*: it is his predominant element; all his works relish of Charity. When he riseth in the morning, he bethinketh himself what *good deeds* he can do that day, and presently doth them, counting that day lost, wherein he hath not exercised his charity. He takes care, that there be not a *begger*, or idle person in his parish, but that all be in a competent way of getting their living. When-ever he gives any thing, and sees them labour in thanking of him, he exacts of them to let him alone, and say rather, *God be glorified*: that so the thanks may go the right way, and thither only, where they are only due. So doth he also, before giving, make them say their *prayers* first, or the *Credo*, and *ten Commandments*; and as he finds them perfect, rewards them the more. For other *givings* are *lay* and secular, but this is to give like a *Priest*.

11. He

11. He hath a special care of his *Church*, that all things there be decent, and befitting his name by which it is called. Therefore, 1. he takes order that all things be in good *repair*. 2. That the Church be swept and kept *clean* without dust or cobwebs, and at great Festivals strawed and stuck with boughs, and perfumed with incense. 3. That there be fit and proper texts of *Scripture* every where painted, and that all the painting be grave and reverend, not with light colours or foolish anticks. 4. That all the *books* appointed by Authority be there, and those not torn or fouled, but whole and clean and well bound, &c.

12. Upon the afternoons in the week daies, he takes occasion sometimes *to visit* in person, now one quarter of his parish, now another. For there he shall find his flock most naturally as they are, *wallowing* in the midst of their affairs: whereas on *Sondays* it is easie for them to compose themselves to order, which they put on as their Holy-day-cloths, and come to Church in frame, but commonly the next day put off both. When he comes to any house, first he *blesseth* it, and then as he finds the persons of the house imployed, so he forms his discourse. Those that he finds *religiously* employed, he commends them much and furthers them, by furnishing them with good books. Those that he finds busie in the works of their *calling*, he commendeth them also. For it  
is

is a good and just thing for every one to do their own businesse. But then he admonisheth them of two things. 1. That they dive not too deep into *worldly affairs*, plunging themselves over head and ears into carkino and caring; but that they labour so, as neither to labour *anxiously*, nor *distrustfully*, nor *profanely*. 2. He adviseth them so to labour for *wealth* and maintenance, as that they make not that the end of their labour, but that they may have wherewithal to serve God the better, and to do good deeds. The *Parson* also questions what *order* is kept in the *house*, as about *prayers morning and evening* on their knees, *reading* of Scripture, *Catechising*, &c. Neither disdaineth he to enter into the *poorest Cottage*, though he even creep into it, and though it smell never so lothsomely. For, *both God is there also, and those for whom God dyed*: and so much the rather doth he so, as his access to the *poor* is more comfortable, then to the *rich*: and in regard of himself it is more *humiliation*.

13. When any of his Cure is *sick* or *afflicted* with losse of friend, or estate, or any waies distressed, he fails not to afford his best *comforts*, and rather goes to them, then sends for the afflicted, though they can, and otherwise ought to come to him. To this end he hath thoroughly digested all the points of *Consolation*, as having continual use of them: such as are, from God's  
general

general providence extended even to Lillies, from his particular to his Church, from his promises, from the examples of all Saints that ever were, from Christ himself perfecting our Redemption no other way then by sorrow, from the benefit of affliction which softens and works the stubborn heart of man, from the certainty both of deliverance and reward if we faint not, from the comparison of the moment of griefs here, with the weight of joyes hereafter.

14. When a just occasion calleth him out of his Parish (which he diligently and strictly weigheth, his Parish being all his joy and thought) he leaveth not his Ministry behind him; but is himself wherever he is. Therefore those he meeteth on the way he *blesseth* audibly, and with those he overtakes, or that overtake him, he begins good discourses, such as may edifie, interpoling sometimes some short and honest refreshments, which may make his other discourses more welcome and lesse tedious. And when he comes to his Inne, he refuseth not to joyn in prayer, that he may enlarge the glory of God to the company he is in. The like he doth in the morning, using pleasantly the Outlandish Proverb: *Prayers and Provinder never hinder journey.*

13. Wherever he is, he keeps God's watch, that is, there is nothing spoken or done in the company where he is, but comes under his test  
and

and censure: If it be well spoken or done, he takes an occasion to commend and enlarge it; if ill, he presently laies hold of it, lest the parson steal into some young and unwary spirits, and possesse them even before they themselves heed it. But this he doth discreetly, with mollifying and suppling words: *This was not so well said, as it might have been forbare; We cannot allow this.* Or else, if the thing will admit Interpretation, *Your meaning is not thus, but thus, or, So far indeed what you said is true, and well said; but this will not stand.*

16. He is in God's stead to his Parish, and dischargeth God what he can of his promises. Wherefore there is nothing done well, whereof he is not the rewarder. If he chance to find any reading in another's Bible, he provides him one of his own. If he find another giving a poor man a penny, he gives him a tetter for it, if the given be fit to receive it: if he be of a condition above such gifts, he sends him a good book; or exhorteth him in his Tish, telling him when he hath forgotten it, *This I do, because at such and such a time you were charitable.*

17. The Country Parson values Garbishing highly. He useth and prefereth the ordinary Church Garbism, partly for obedience to Authority, partly for Uniformity sake, that the same common truths may be every where professed.

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He requires *all* to be present at Catechizing.

1. For the *authority* of the work. 2. That Parents and Masters, as they hear the Answers prove, may, when they come home, either *commend* or *reprove*, either reward or punish. 3. That those of the *elder sort*, who are not well grounded, may then, by an honourable way, take occasion to be better instructed. 4. That those who are well grown in the knowledge of religion, may examine their grounds, *renew their vows*, and by occasion of both enlarge their meditations.

18. Being to administer the *Sacraments*, he is at a stand with himself, how or what behaviour to assume for so holy things. At *Baptism*, being himself in *white*, he requires the presence of all, and baptizeth, not willingly, but on *Sondaies*, or great *daies*. He admits no vain or idle *names*, but such as are usual and accustomed. He saies that prayer with great devotion, where God is thanked for *calling us to the knowledge of his grace*: willingly and cheerfully *crosseth* the child, and thinketh the Ceremony not only innocent, but reverend: instructeth the *Godfathers* and *Godmothers*, that it is no complemental and light thing to sustain that place: adviseth *all* to call to mind their *Baptism* often. At the times of the *Holy Communion*, he first takes order with the *Church wardens*, that the Elements be of the *best*, not cheap or coarse, much less ill-tasted or unwholsom.

wholsom. Secondly, he considers and looks into the *ignorance or carelesse* of his flock, and accordingly applies himself with Catechizing and lively Exhortations, not on the Sunday of the Communion only (for then it is too late) but the Sunday or Sundays before the Communion, or on the *Eves* of all those daies.

15. If there be any of his Parish that hold *strange doctrines*, he uses all possible diligence to reduce them to the *common faith*. The first means he useth is *prayer*, beseeching the *Father of lights* to open their eyes : the second is a *loving and sweet usage* of them : the third is the observation, what is the main *pillar* of their cause, whereon they rely ; as, if he be a *Papist*, the *Church* is the hinge he turns on ; if a *Schismatick scandal*. These he hath diligently examined, &c. *Vide Auctorem 1.º & 2.º.*



V.

Dr JOSEPH HALL,

Bishop of Norwich.

(See Vol. I.)

*Out of his Life, written with his own hand.*


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 D. Arthuro Charlett, Rect. de Colinb.
 

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I. **I** Was born July 1. 1574. at five of the Clock in the morning, in *Bristow Park*, within the Parish of *Ashby de la Zouch*, a Town in *Leicestershire*, of honest and well allowed parentage. My Father, under *Henry* Earl of *Huntington*, Lord President of the *North*, had the government of that Market-town: my Mother *Winifride*, of the house of *Bambridges*, was a woman of that rare *sanctitie*, that (were it not for my interest in nature) I durst say, that neither *Mo-*  
*nica*

nica nor any other of those pious Matrons, antiently famous for devotion, need to disdain her admittance to *comparison*. She was continually exercised with the affliction of a *weak body*, and oft a *wounded spirit*. What with the tryal of *both* these *hands* of God, so had she profited in the School of Christ, that it was hard for any friend to come from her *discourse* no whit holier. How often have I blessed the memory of those divine passages of *experimental Divinitie*, which I have heard from her mouth! What day did she passe without a large task of *private Devotion*, &c. In short, her life and death were *Sainlike*.

2. My parents had from my Infancy devoted me to this *Sacred Calling*, where, by the blessing of God, I have seasonably attained: For this cause, I was trained up in the publick School of the place. After I had spent some years (not altogether indiligently) under the ferule of such *Masters* as the place afforded, and had near attained to some competent ripeness for the *Univerſitie*, my School-matter perswaded my Father that I might have my Education under an excellent *Divine*, the Preacher of *Leicester*. About which time, my *elder brother* having some occasions to journey into *Cambridge*, was kindly entertained there by Mr *Nath. Gilby*, Fellow of *Emmanuel College*: who, for that he was born in the same Town with me, and had conceived some good opinion

opinion of my aptnesse to learning, enquired diligently concerning me, and hearing of the diversion of my Fathers purposes from the University, importunately dissuaded from that *new course*, professing to pity the losse of so *good hopes*. My Brother, partly moved with his words, and partly won by his own eyes, to a great love and reverence of an *Academical life*, returning home, fell upon his knees to my Father, and after report of Mr *Gilbies* words, and his own admiration of the place, earnestly besought him that he would be pleased to alter that so prejudicial a resolution; that he would not suffer my hopes to be drowned in a shallow *Country chanel*, but that he would revive his first purposes for *Cambridge*; adding, in the zeal of his love, that if the *chargeableness* of that course were the hinderance, he did there humbly beseech him, rather to sell some part of that land which himself should in course of nature inherit, then to abridge me of that happy means to perfect my *Education*.

3. And now I lived in the expectation of *Cambridge*, whither ere long I happily came, under Mr *Gilbies* tuition, together with my worthy frind Mr *Hugh Cholmly*; who, as we had been partners of one *Lesson* from our cradles, so were we now for many years partners of one *bed*. My *two first years* were necessarily chargeable above the proportion of my Fathers power, whose

whose not very large Cistern was to feed many pipes besides mine; His weariness of expence was wrought upon by the counsel of some unwise friends, who perswaded him to fasten me upon that School as Master whereof I was lately a Scholar. Now was I fetcht home with an heavy heart, and now the second time had mine hopes been nipt in the blossom, had not God raised me up an unhop'd Benefactor, Mr Edmund Sleigh of Darby (whose pious memorie I have cause ever to love and reverence) out of no other relation to me, save that he married my Aunt, pitying my too apparent dejectedness. He voluntarily urged and solicited my Father for my return to the University, and offered freely to contribute the one half of my maintenance there, till I should attain to the degree of Master of Arts: which he no less lovingly perform'd. The Condition was gladly accepted: rather was I sent back with joy enough, and as long chosen Scholar of that first and well ordered College.

By that time I had spent six years there, now the third year of my Bachelorship should at once make an end of my maintenance, and in respect of standing give me a capacity of farther preferment in that house, were it not that my Country excluded me: for our Statute allowed but one of a shire to be Fellow there, and my Tutor being of the same Town with me must there-

fore

fore necessarily hold me out. But the Earl of  
*Huntingdon* calling off my Tutor from his Fel-  
 lowship, then was I with a cheerful unanimity  
 chosen into *that Society*: which if it had any  
 equals, I dare say had none beyond it, for good  
 order, rigorous carriage, strict government, au-  
 sterity; in which I spent six or seven years  
 more with such contentment; as the rest of my  
 life hath in vain striven to yield. Now was I  
 called to publick Disputations often, with no ill  
 success; for neither durst I appear in any of  
 these exercises of Scholarship, till I had from my  
 knees lookt up to Heaven for a blessing, and re-  
 newed my annual dependance upon that Divine  
 hand. In this while, two years together, was I  
 chosen to the *Rhetoric Lecture* in the publick  
 School; where I was encouraged with a sufficient  
 frequency of auditors; but finding that well ap-  
 plauded work somewhat out of my way, not  
 without a secret blame of my self for so much  
 excursion, I fairly gave up that task in the midst  
 of those poor acclamations to a worthy successor,  
 and betook my self to those serious studies, which  
 might fit me for that high Calling wherunto I  
 was destined. Wherein, after I had bestowed my  
 self for a time, I took the volonte to enter into  
*Sacred Orders*; the honour whereof having once  
 attained, I was no niggard of that Talent which  
 my God had entrusted to me, preaching often at  
 occasion





called me the nearest and directest way to that sacred end. The good man could no further oppose, but only pleaded the distast which would hereupon be justly taken by the Lord Chief Justice Ropham (upon whom the care of the School was principally cast by the Founder Mr. Blunder) whom I undertook fully to satisfy: which I did with no great difficulty, commending to his lordship in my room, my old friend and Chamber-fellow, Mr. Chaboly, who finding an unfavorable acceptance disposed himself to the place. So as we two, who came to the University, must now leave it, at once.

6. Having then fixed my foot in *Hall*, I found there a dangerous opposite to the success of my *Ministerie*, a witty and bold *Atheist*, one Mr. Lilly, who, by reason of his travels and abilities of discourse and behaviour, had so deeply influenced himself into my Patron, *Mr. Robert Denny*, that there was small hopes during his continuance, for me to work any good upon that double Patron of mine: who, by the suggestion of this wicked deceiver, was set off from me before he knew me. Hereupon, I confessed, finding the obduracy and hopelesse condition of that man, I bent my prayers against him, beseeching God daily, that he would be pleased to remove by some means or other, that apparent hindrance of my faithful labours: who gave me

an answer accordingly: For this malicious man going hastily to *London*, to exasperate my Patron against me, was then and there swept away by the *Pestilence*, and never returned to do any further mischief. Now the coast was clear before me; and I gained every day of the good opinion and favourable respects of that Honourable Gentleman, and my worthy neighbours.

7. Being now therefore settled in that sweet and civil Country of *Suffolk*, near *St Edmunds-Bury*, my first work was to build up my house, which was extremely ruinous; which done, the uncouth solitairiness of my life, and the extreme incommodity of that single house-keeping, drew my thoughts after two years to condiscend to the necessity of a married estate, which God no lesse strangely provided for me. For, walking from the Church on Monday in the Whitsun week, with a grave and reverend Minister, Mr *Grandidge*, I saw a comely and modest Gentlewoman standing at the door of that house, where we were invited to a wedding-dinner, and enquiring of that worthy friend whether he knew her; Yes, quoth he, *I know her well, and have bespoken her for your wife*. When I farther demanded an account of that Answer, he told me, she was daughter of a Gentleman whom he much respected, Mr *George Winniff* of *Bretenham*; that out of an opinion had of the fitness of that Match for me, he had already

ready treated with her Father about it, whom he found very apt to entertain it, advising me not to neglect the *opper unitie*: and not concealing the just praises of modesty, piety, good disposition and other virtues that were lodged in that seemly presence, I listned to the motion as sent from God, and at last upon due prosecution happily prevailed, enjoying the comfortable Society of that meet Help for the space of *forty nine years*.

8. I had not passed *two years* in this estate, when my noble Friend, Sr Edmund Bacon, with whom I had much entirenesse, came to me, and earnestly solicited me for my company in a *Jorny* by him projected to the *Spa* in *Ardenna*, laying before me the safety, the easinesse, the pleasure and the benefit of that small extravagance, if opportunity were taken of that time, when the Earl of *Harford* passed in *Embassie* to the Arch-Duke. I soon yeilded, as for the reasons by him urged, so especially for the great desire I had to inform my self *ocularly* of the state and practice of the *Romish Church*: the knowledge whereof might be of no small use to me in my holy station. Having therefore taken careful order for the supply of my Charge, with the assent and good allowance of my nearest Friends, I entred into this secret voyage, &c. Returning through *Brussels*, we came down to *Antwerp*, the Paragon of Cities: where my *curiositie* to see a solemn *Pro-*  
cession

cession on *S. John Baptist's* day, might have drawn me into *danger* (through my willing unreverence) had not the hulk of a tall *Brabanter*, behind whom I stood in the corner of the street, shaded me from notice.

9. After some *year and half*, it pleased God unexpectedly to contrive the change of my station. My means were but short at *Halsted*; yet such, as I oft professed, if my then *Patron* would have added but one ten pounds by year (which I held to be the value of my detained due) I should never have removed. One morning as I lay in my bed, a strong motion was suddenly glanced into my thoughts of going to *London*. In *Drurie lane* I was found by a friend in whom I had formerly no great interest, one *Mr Gurrey*, Tutor to the Earl of *Essex*; he told me how well my *Meditations* were accepted at the *Prince's Court*; and earnestly advised me to step over to *Richmond*, and preach to his Highness. I strongly pleaded my indisposition of body, and my impreparation for any such work, together with my bashful fears, and utter unfitness for such a presence; my averfeness doubled his importunity: in fine, he left me not till he had my engagement to preach the Sunday following at *Richmond*: he made way for me to that awful Pulpit, and encouraged me by the favour of his Noble Lord, the Earl of *Essex*. I preacht through the favour of my God:  
That

That Sermon was not so well given as taken : in-  
 somuch as that sweet *Prince* signified his desire to  
 hear me again the Tuesday following , which  
 done, that labour gave more contentment than  
 the former ; so as that gracious Prince, both  
 gave me his hand, and commanded me to his  
 service.

10. My Patron seeing me (upon my return to  
*London*) lookt after by some *great Persons*, began  
 to wish me at home, and told me, *That some or  
 other would be snatching me up*, I answered, *That  
 it was in his power to prevent, would he be pleased to  
 make my maintenance, but so competent as in right  
 it should be, I should never stir from him*. In stead  
 of condescending, it pleased him to fall into an  
 expostulation of the rate of *competences*, affirming  
 the variableness thereof, according to our own  
 estimation, and our either raising or moderating  
 the causes of our expenses ; I shew'd him the  
 insufficiency of means, that I was forced to *write  
 books to buy books*. Shortly, some harsh and un-  
 pleasing answer, so disheartned me that I resolved  
 to embrace the first opportunity of *remove*. Now  
 whiles I was taken up with these anxious thoughts,  
 a messenger (it was Sir *Robert Wingfield* of *North-  
 ampton's* Son) came to me from the *Lord Denny*,  
 now Earl of *Norwich*, my after-most Honourable  
 Patron, entreating me from his Lordship to  
 speak with him. No sooner came I thither, then  
 after

after a glad, and Noble welcom, I was entertained with the Noble earnest offer of *Waltham*. The conditions were like the mover, free and bountiful: I received them as from the munificent hands of my *God*, and returned full of the cheerful acknowledgments of a gracious *Providence* over me. Too late now did my former Noble Patron relent, and offer me those terms which had before fastned me for ever. I returned home happy in a new master, and in a new Patron; betwixt whom I divided my self and my labours, with much comfort and no lesse acceptation.

11. In this while, my worthy Kinsman, Mr *Samuel Burton*, Arch-Deacon of *Gloc.* knowing in how good terms I stood at *Court*, and pitying the miserable condition of his native Church of *Wolverhampton*, was very desirous to engage me in so difficult and noble Service, as the Redemption of that captivated Church. Which work having once firmly settled, in a just pity of the mean provision, if not the destitution of so many thousand souls, and a desire and care to have them comfortably provided for in the future, I resigned up my *Prebend* there to a worthy preacher, Mr *Lee*, who should constantly reside, and painfully instruct that great and long neglected people: which he hath performed with great mutual contentment and happy successe.

12. Now during the 22 years which I spent at  
*Waltham*



*Walsbam*, thrice was I commanded and employed abroad by his *Majestie* in publick service. First in the attendance of the Lord Vicount *Doncaster*, who was sent upon a Noble Embassie, with a gallant retinue into *France*. In this my absence it pleased his *Majestie* graciously to confer upon me the *Deanrie of Worcester*, which being promised me before my departure, was deeply hazarded whiles I was out of sight, by the importunity of some great ones. Dr *Field*, the learned and worthy *Doan of Gloucester*, was, by his potent Friends, put into such assurances of it, that I heard where he took care for the furnishing that ample house: But, God fetcht it about for me, in that absence and nescience of mine, and that reverend and better deserving Divine was well satisfied with greater hopes, and soon after exchanging this mortal estate for an immortal and glorious.

13. Before I could go down, through my continual weaknesse, to take possession of that *Dignitie*, his *Majesty* pleased to design me to his attendance into *Scotland*; where the great love and respect that I found, both from the *Ministers and people*, wrought me no small envy from some of our own. Suggestions were made to his *Majesty* of my plausible demeanour and doctrine to that already prejudicate people: for which his *Majesty*, after a gracious acknowledgment of my good

good service there done, called me upon his return to a favorable and mild account; not more freely professing what Informations had been given against me, then his own full satisfaction with my sincere and just answer: as whose excellent wisdom well saw, that such *winning Carriage* of mine could be no hindrance to his great designs. At the same time his Majesty having secret notice, that a *Letter* was coming to me from Mr *W. Strathern*, a Reverend and Learned Divine of *Edenborough* concerning the five points then proposed and urged to the Church of *Scotland*, was pleased to impose upon me an earnest charge to give him a full *Answer* to those modest Doubts, and at large to declare my judgment concerning those required *Observations*. Which I speedily performed with to great approbation of his Majesty, that it pleased him to command a transcript thereof, as I was informed, publicly read in their most famous University. The effect whereof, his Majesty vouchsafed to signify afterwards unto some of my best friends, with allowance beyond my hopes.

14. It was not long after, that his Majesty finding the exigence of the Netherlandish Churches to require it, both advised them to a *Synodical Decision*, and by his incomparable wisdom promoted the work. My unworthinesse was named for one of the *Assistants* of that Honorable

ble, Grave and Reverent Meeting; where I failed not of my best service of that woful distracted Church. By that time I had staid two months there, the unquietnesse of the nights, in those Garrison Towns, working upon the tender disposition of my body, brought me to such weakness, through want of rest, that it began to disable me from attending the Synod. Yet it pleased God, the very night before I was to preach the *Latin Sermon* to the Synod, to bestow upon me such a comfortable refreshing of sufficient sleep, as whereby my spirits were revived, and I was enabled with much vivacity to perform that Service. But when, notwithstanding all means, my weakness increased, it pleased his gracious Majesty to call me off, &c.

15. After not many years settling at home, it grieved my Soul, to see *our own Church* sicken of the same disease, which we had endeavoured to cure in our Neighbours. Sides were taken, and Pulpits every where rang of these *opinions*. Now, as one that desired to do all good offices to our dear and common *Mother*, I set my thoughts on work, how so dangerous a quarrel might be happily composed, and wrote a little project of *Pacification*, gathering out of Bishop Overal on the one side, and out of our *English Divines* at Dort on the other, such common propositions concerning these five busie Articles, as wherein both of them

them are fully agreed. These *reconciliatory papers* were presented to his Majestie, together with an humble motion of a peaceible *silence* to be enjoined to both parts, in those other collateral & needlesse Disputations. These fell under the eyes of some grave *Divines* of both parts, who proferd their hands to a ready *subscription*: so as much peace promised to result out of that weak and poor enterprize, had not the confused noise of the misconstructions of those, who never saw the work (crying it down for the very name sake) meeting with the royal edict of a general *Inhibition*, buried it in a secure silence. I was scorched a little with this flame, which I desired to quench; yet this could not stay my hand from thrusting it self into a hotter fire.

16. Some insolent *Romanists* pressed nothing so much, as a *Catalogue* of the professions of our Religion, to be deduced from the Primitive times, and with the peremptory challenge of the impossibility of this pedigree dazled the eyes of the simple. Whiles some of our learned men, undertaking to satisfie so needlesse and unjust a demand, gave, as I conceive, great advantage to the Adversary; in a just indignation, to see us thus wronged by mistateing the Question betwixt us, as if we, yeelding our selves of *another Church*, originally and fundamentally different, should make good our own Erection upon the  
G 2 Ruines,

Ruines, yea and Nullity of others; and well considering the infinite and great inconveniences, that must needs follow upon this defence; I adventured to set my pen on work, (desiring to rectifie the opinions of those men, whom an ignorant zeal had transported, to the prejudice of our holy cause,) laying forth the damnable *corruptions* of the Roman Church, yet making our Game at the *outward visibilitie* thereof, and by this means putting them to the probation of those newly obtruded corruptions, which are truly guilty of the breach betwixt us. The drift whereof being not well conceived by some spirits, that were *not so wise as fervent*, I was suddenly exposed to the rash censures of many well affected and zealous Protestants; as if a Remission to my wonted zeal to the truth, attributed too much to the *Roman Church*, and strengthened the Adversaries hands, and weakned our own. This envy I was fain to take off by my speedy *Apologetical Adversitisement*, and after that by my *Reconciliator*, seconded with the unanimous *Letters* of such Reverend, Learned, sound Divines, both Bishops and Doctors, as whole undoubtable Authority was able to bear down calumny it self. Which done I did, by a seasonable *Moderation*, provide for the peace of the Church, in silencing both my *Defendants* and *Challengers*, in this unkind and ill-raised quarrel.

17. Immediately before the publishing of this *Treatise* (which did not a little aggravate the envy and suspicion) I was by his Majesty raised to be *Bishop of Exeter*, having formerly, with humble deprecation, refused the See of *Glocester* earnestly proferd to me. I entred upon that place, not without much prejudice and suspicion on some hands. For some, that sate at the *Stern* of the Church, had me in great jealousy for too much favour of *Puritanism*. I soon had intelligence, who were set over me for *Espials*: my waies were curiously observed and scanned. However I took the resolution to follow those courses, which might most conduce to the peace and *happinesse* of my new and weighty charge. Finding therefore some fastidious spirits very busie in that *Diocesse*, I used all fair and gentle means to win them to good order; and therein so happily prevailed, that (saving two of that numerous Clergy, who continuing in their refractorinesse fled away from censure) they were all perfectly *reclaimed*: so as I had not one Minister professedly opposite to the antiently received *Orders* (for I was never guilty of urging any new impositions of the Church in that large Diocess).

18. In the last year of presiding there, after the *Synodical Oath* was set on foot (which yet I did never tender to any one Minister of my Diocess) by the incitation of some busie

interlopers of the neighbour County, some of them began to enter into an unkind contestation with me, about the *election of Clerks* for the Convocation; whom they secretly, without ever acquainting me with their desire or purpose (as driving to *that end* which we see now accomplished) would needs nominate and set up in competition to those, whom I had (after the usual form) recommended to them. That they had a right to *free voices* in that choice, I deny not: only I had reason to take it unkindly, that they would work underhand without me and *against me*. It came to the poll: those of my nomination carried it: the Parliament begun: after some *hard tugging* there, returning home upon a recess, I was met by the way and chearfully welcomed by some hundreds.

19. In no worse terms, I left that my once dear Diocese: when returning to *Westminster*, I was soon called by his Majestie (who was then in the North) to a remove to *Normich*. But how I took the *Tower* in my way, and how I have been dealt with since my repair hither, I could be lavish in the sad report, ever desiring *my good God* to enlarge my heart in thankfulness to him, for the sensible experience I have had of his *Fatherly Hand* over me, in the deepest of all my Afflictions, and to strengthen me, for whatsoever other *trials* he



he shall be pleased to call me unto: That  
being found *faithful unto the death*, I may obtain  
that *Crown of life*, which he hath ordained for all  
those that overcome.

*See Bishop Hall's Holy Measure.*



VI. Se





## VI.

Sr THOMAS MORE,

*Out of his Life, Written by J. H.*

D. Timotheo Norwood ex Int. Temp.

I. **S**IR Thomas More was the only Son of Sr John More, one of the *Justices* of the Kings Bench, a man singular for his many rare perfections. He was born at *London* in *Milk-street* (where his Father for the most part dwelt) An. 1480. shortly after, his *Nurse* riding with him over a water, and being in danger, threw the *Infant* over a hedge into the field adjoining. The *Nurse* escaped, and found her child safe, and smiling upon her. His Father, pleased with the omen, for his better education, placed him first in S. *Anthones* School, and after he had gooten the Latin tongue, in the family of Arch-bishop *Morton*; where he shewed such  
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wit and towardynesse, that the Arch-bishop used to say to the Nobles at dinner with him: *This child here waiting at the Table, whosoever shall live to see it, will prove a marvellous man.*

2. The Arch-bishop for his advance in learning, sent him to *Cant: Coll.* (now *Christ-Church*) in *Oxford*. Thence he removed to *New Inn*, an Inne of *Chancery*, to study the Law: then to *Lincolns Inn*, where he was made *Barrister*. And then he for some time read upon *S. Austins de Civ. Dei*, in *S. Laurence Church*, where his Lectures were frequented by *Grocian* and other learned men: then, for three years was he reader in *Furnivals Inn*: after which, for about four years, he gave himself to study and devotion in the *Charter-house*.

3. He was (first) married to Mr *Coles* daughter of *New-hall* in *Essex*, and lived with her in *Bucklers-burie* in *London*, where he had by her one Son and three Daughters, whom he brought up in *virtue and learning*, often exhorting them to take that for their meat, and play bus for their sauce.

4. In the later end of K. *Henry 7.* he fell into the Kings displeasure, for opposing the imposition proposed in Parliament toward the matching of the Lady *Margaret* into *Scotland*, Which he argued against strongly, that one of the *Privy Chamber* told the King, *A beardless Boy had*  
frun-

*frustrated all his expectations.* To avoid danger he determined to have gone over Sea, but the Kings death happening soon after acquitted him of his fear.

4. Now is he made *under-Sheriff of London*, by which office, and his learning together, he gained (as himself said) without grudge of conscience 400*l per an*, for he was of Council in most causes, choosing ever the justest side, and for the most part victorious. Twice was he employed abroad by the Kings consent in some great Causes of the *Merchants*. Being called by Cardinal *Woolfe* to the Kings service, he excused himself at first, but at last (his fame and merit encreasing) the King would take no denial. Thus is he made *Master of the requests*: within a month Knighted, and one of the *Privy Council*; continuing in his Majesties favour and trusty service twenty years and above. In good part of which time, the King was so pleased with his converse, and taken with the variety of his learned and pleasant discourse, that Sr *Thomas* scarce obtained time (till he abated of his former mirth) once in a month to go home to his wife and children. The King, upon the death of *Weston*, without asking, freely advanced him to be *Treasurer of the Exchequer*, and in the 14 year of his Majesties reign was he chosen *Speaker* of the House of Commons.

5. At this Parliament he crossed the Cardinal and incurred his displeasure, so that in revenge he counselled the King to send Sr Thomas Embassadour into Spain, commending his wisdom, learning and fithesse for that employment. But, Sr Thomas having declared to his Majestie how unfit a journey it was for him to undertake, the nature of the Country and his complexion so disagreeing, *that if he were sent thither, he should be sent to his grave*: neverthelesse being ready with the peril of his life to fulfil his Majesties pleasure; the King graciously said. *It is not our meaning Mr More to do you hurt, but to do you good we would be glad: we therefore will think of some other, and employ your service otherwise.* And such entire favour did the King bear him, that upon the death of Wingfield he preferred him to be Chancellor of the Dutchy of Lancaster.

6. K. Henrie took so great pleasure in Sr Thomas's company, that he would suddenly come to his house at Chelsey to be merry with him; and once, after dinner walking in the Garden, about an hour embraced his neck. After, when his son Roper rejoiced at it: *I have no cause to be proud of it* (quoth Sr Thomas) *for if my head would win him a Castle in France, it would not fail to go off.*

7. Sr Thomas More; though in great honour and favour with his Prince, was not therefore  
pust

puff up with pride, disdain or arrogancy, but was of such a mild behaviour and excellent temper, that his Son in Law witnesseth; *For sixteen years time and more that he dwelt in his house, and was conversant with him, he could never perceive him so much as once in a passion.* If he chid any for a fault, it was with exceeding love and compassion: if he fortun'd to argue with any learned man (as he was visited by many) when he perceived his adversarie to be in a streit, he would by some witty invention break off and fall into some other matter.

8. When Sr Thomas was employed by the King in *Flanders*, an arrogant fellow had set up a *Thesis*, that he would answer any question could be propounded to him in what Art soever. Sr Thomas made this question to be put up for him to answer, *An Averia capta in Wubernamia sint irreplegebilia*, adding, that there was one of the *English* Embassadors retinue, that would dispute with him thereof. This Thraſo, not so much as understanding those terms of our Common Law, became ridiculous to all the town for his bragging.

9. As he walked by the *Thames* side near *Chelſey*, in discourse, he said: *Now, would so our Lord, upon condition that three things were well established in Christendome, I were put into a sack, and here presently cast into the Thames.* Being asked

asked, what those three things were, he answered: 1. That where most part of Christian Princes be now at mortal war, they were at an universal peace. 2. That where the Church of Christ is at this time sore afflicted with many errors and heresies, it were settled in a perfect uniformitie of Religion. 3. That whereas the Kings marriage is now brought in question, it were to the glorie of God and quietness of all parties well concluded.

10. When he observed any of his to spend much time in dressing themselves, to be fine in their Apparell, he would tell them: That if God gave them not hell, he should do them much wrong; for they took more pains to please the world and the Diuel, than many even virtuous men did to please their souls and please God.

11. To his wife and children, when at any time they were troubled, he would say: We may not look at our pleasure, so as to be vexed in fatherly beds that is not the way. For our Lord himself went thither through pain, and many tribulations, and his servant may not look to be in better condition than the master.

12. The King sent the Bishop of Durham and Sr Thomas More Embassadors to Cambray (a place, then, neither Imperial nor French) to treat of a peace between the Emperor and the French King and Him. In the conclusion, Sr Thomas worthily behaved himself (procuring in the league



league far more advantages unto this Kingdom, than at that time by the King or his Council was thought possible) that for his good service in that employment, the King made him *Lord Chancellor*, and caused the Dukes of *Norfolk* and *Suffolk* to bring him through Westmin. er-hall to his place in the Chancery. Where the Duke of *Norfolk* in audience of all the people there assembled, shewed that he was from the King himself strictly charged by commission, there openly in presence of them all, to make Declaration how much all *England* was beholding to Sr *Tho. More* for his *good service*, and how worthy he was of the highest preferment in the Kingdom, and how dearly his Grace loved and trusted him.

13. Now upon Sr *Tho. More's* entrance into this honorable Office, every one might perceive a very strange alteration. For, whereas the precedent Chancellor *Wolsey* would scarce look or speak to any; into whose only presence none could be admitted unlesse his fingers were rife with gold: on the contrary, this Chancellor, the poorer and meaner the Suppliant was, the more affably he would speak unto him, the more attentively he would hearken to his cause, and with speedy tryal dispatch him. For which purpose he used commonly every afternoon to sit in his *Hall*, that if any Person whatsoever had any sute unto him, they might the more boldly come into

his presence, and open their complaints before him. To shew his integrity, he professed: *If the parties will, at my hands call for justice, though my Father, whom I dearly love, stood on the one side, and the Devil, whom I extremely hate, stood on the other, his cause being good, the Devil should have right.*

14. The Bishops (considering his learned works in defence of religion, and knowing that (for all his Princes favour) he was no rich man, nor advanced in yearly revenues, as his worthinesse deserved) agreed together in Convocation, and concluded upon a sum of *four or five thousand pounds* to recompence him for his pains. *Tunstal* and some other Bishops repaired to him, and declared, That albeit they could not according to his deserts so worthily requite him as they gladly would, but must refer that only to the goodness of God; yet for a small part of recompence, in respect of his estate so unequal to his worthinesse, in the name of their whole Convocation, they presented to him that sum, which they desired him to accept of. To whom he answered: *That like as it was no small comfort to him, that so wise and learned men so well accepted of his doings, for which he never intended to receive reward but at the hands of God only, to whom alone was the thanks thereof chiefly to be ascribed; so also he most humbly thanked the Honors for their bountifull consideration;*

But, for all their importunity, they could not fasten it upon him, nor would he suffer them to bestow it upon his wife and children.

15. He behaved himself in his office of the Chancellorship (for the space of two years and a half) so wisely that none could mend his doings, so uprightly that none could take exception against him; so dextrously that (as to be supposed) never any man before or since did that which he did. For he had taken such order for the dispatching of all mens causes, that on a time sitting as Judge there, and having finished one cause, calling for the next to be heard, answer was made, That there was not one cause more depending. This he caused to be set down upon his record, and so he moved.

16. After he had obtained of the King a discharge from his office, he fell into his Majesties displeasure about the marriage. And then was he accused for receiving a bribe from one *Thughards* wife. The matter being laid to his charge before the Council, he contended, that a right Cup being (long after a certain Decree) brought him for a new years gift, and pressed on him, in courtisie he received it. Whereupon his Adversary with much joy said, Lo, my Lords, did it not tell you, that you should find the matter true? Sr Thomas desiring their Lordships to hear him out, it is vnde, said he, I did, being much urged, receive that Cup, but immediately caused my Butler to fill it with wine, drank

drank to the Gentle woman, and freelie gave it to be again to be presented to her husband, as a New years gift for him. This being testified presently upon oath of the party her self and others, the mountain was delivered of a Mouse.

17. After the King's indignation against Sir Thomas More, the Duke of Norfolk and He chanced to fall in discourse, and amongst other talk, the Duke said unto him, *By the Masse, Mr More, it is perillous striving with Princes, and therefore I would wish you somewhat to incline to the Kings pleasure. For, Indignatio Principis mors est.* Is that all, my Lord, said Sir Thomas, *I then in good faith is there no more difference betwixt your Grace and me, but that I shall dye to day and you to morrow.*

18. When he was sent unto the Tower (for not swearing to the Oath of Supre nacy and Succession) at his entrance there, the Porter demanded of him his upper garment. *Mr Porter,* said he, *here it is:* and took off his Cap and gave it him: *I am sorrie it is no better for thee.* No Sir, said the Porter, *I must have your Gown,* which he gave him.

19. The Lieutenant coming into his chamber to visit him, professed himself obliged by former favours to entertain him nobly: which since he could not do for fear of the Kings displeasure, he prayed him to accept of his good will, and

such poor fare as he had : *Master Lieutenant* (quoth Sir Thomas) I believe you are my frind, I thank you for your good will, and I assure you I do not mislike my cheer : but whensoever I do, then thrust me out of your doors.

20. In the Tower, he had begun a Divine Treatise of the Passion of Christ, and when he came to these words of the Gospel, (*And they laid hands on him and held him*) they took from him all his Books, Ink, and Paper, so that he could go on no further. Afterwards, he applyed himself holly to Meditation, keeping his Chamber windows fast shut and very dark ; the occasion whereof the Lieutenant asking ; *It is time* (said he) *when all the wares are gone to shut up shop.*

21. After he had received the sentence of death, he said to the Judges : *My Lords, as we read that Paul consented to the death of Stephen, and yet be they now both Saints in Heaven, and shall continue there friends for ever ; so I verily trust, and shall therefore right heartily pray, that though your Lordships have been now Judges on earth to my condemnation, we may yet hereafter all meet together in Heaven merrily to our everlasting salvation. And so I pray God preserve my Sovereign Lord the King, and send him faithful Councillors.*

\* See the rest, if you please, in this English Writer, or in Stapleton's Latin book, *De tribus Thomis.*



VI.

SI HENRY WOTTON.

Out of his Life written by Mr Iz: Walton.

D. Roberto Jones, Rect. de Leckhampton.

1. **S**IR Henry Wotton was born An. 1568. in  
 Boston-Hall, in the Parish of Boston  
 Malherb, in the fruitful Country of  
 Kent: both House and Church seated within a fair  
 Park of the Wottons, on the brow of such a hill as  
 gives the advantage of a large prospect, and of  
 equal pleasure to all beholders. But they are not  
 remarkable for any thing so much, as for that the  
 memorable Familie of the Wottons have so long  
 inhabited the one, and now lie buried in the  
 other, as appears by their many Monuments in  
 that Church; the Wottons being a Family, that  
 hath brought forth divers Persons eminent for  
 Wisdom and Valour, whose Heroick Acts and

H 2

Noble

Noble Employments, both in *England* and in *Forein* parts, have adorned themselves and this Nation.

2. *Thomas Wotton* (the *Father* of our *Henrie*) was a *Gent.* excellently educated and studious in all the liberal *Arts*: who, although he had many invitations from *Queen Elizabeth* to change his *Countrie* recreations and retirement for a *Court* life, offering him a *Knighthood* (she was then with him at his *Boston-hall*) and to be but as an earnest of some more honorable and more profitable employment under her, yet he humbly refuseth both; being a man of great modestie, of a most plain and single heart, of an antient freedom and integritie of mind: A commendation, which *Sir Henrie* took occasion often to remember with great gladness, and thankfully to boast himself the *Son* of such a *Father*: from whom indeed he derived that noble *Ingenuitie* that was alwaies practised by himself, and which he ever commended and cherished in others.

3. Of this Family was *Nicholas Wotton* Doctor of *Law*, and sometime *Dean* of *Canterburie*: a man whom God did not only blesse with a long life, but with great abilities of mind, and an inclination to employ them in the service of his *Countrie*; as is testified by his several employments, having been sent nine times *Embassador* unto *forein* Princes, a *Privy Councillor* to *Henrie 8* & *Edward*



## ST. HENRY WOTTON. 101

*Edward 6. Q. Marie and Q. Elizabeth*: who imployed him three several times for settling of peace between *England, Scotland and France*, who also offered him the *Archbishoprick of Cant.* but he refused it, and dyed not rich, though he had lived in the time of dissolution of Abbies. *He dyed* (saith learned *Camden*) *full of commendation for Wisdom and Pietie.*

4. The Father of Sir *Henrie* after the death of his first wife resolved, if he should marry again, to avoid three sorts of persons; namely, *those that had children, or had law suits, or were of his kinred.* And yet, following his own Law-suits, he met in Westminster-hall with one Mrs *Morton* wido v, (daughter to Sir *William Finch* of *Kent*) who was also ingaged in several suits in Law: and observing her *Comportment* at the time of hearing one of her Causes before the Judges, he could not but at the same time both compassionate her condition, and so affect her person, that although there was in her a concurrence of all those accidents against which he had resolved, yet he solicited her for a wife and obtained her. By her he had our *Henrie*, his youngest son.

5. His Mother was Tutoresse to him during his childhood: for which care and pains he paid her every day with such visible signs of future perfection in learning, as turned her imployment into a pleasing trouble. After, his Father took him

him into his particular care, and disposed of him to a *Tutor* in his own house: and when time and diligent instruction had fitted him (which was very early) he was sent to *Winchester School*, a place of st i<sup>st</sup> Discipline and Order, that so he might in his youth be molded into a method of *living by rule*. And that he might be confirmed in this *Regularitie*, he was at a fit age removed from that school to *New Coll: in Oxford*.

6. There he continued till about the 18th year of his age, and was then transplanted into *Queens Coll.* where within that year he wrote a *Play* for their private use, the *Tragedie of Tancredo*, so well, that the gravest of that Society declared, he had in a slight exercise given an early and a solid testimony of future abilities. About the 19th year of his age, he proceeded *Master of Arts*, and at that time read in Latin three Lectures *De oculo*: wherein, having described the form, motion, curious compolure of the eye, &c. in the conclusion he took a fair occasion to beautifie his discourse with a commendation of the blessing and benefit of seeing; so exactly and *Rhetorically*, as, among other admirers, caused that learned *Italian Albericus Gentilis* (then professor of the Civil Law in *Oxford*) to call him, *Henrice mi ocelle*; which dear expression of his was used by many other persons of note, during his stay in the *Universitie*.

7. After

7. After his *Optick Lecture*, he was taken into such a bosom friendship with *Gentilis*, that if it had been possible, he would have breathed all his excellent knowledge both of the *Mathematicks* and *Law* into the breast of his dear *Henrie* (for so he used to call him) and though he was not able to do that, yet there was in Sir *Harrie* such a propensity and connaturalnesse to the *Italian language* and those studies whereof *Gentilis* was a great Master, that this friendship between them did dayly increase and proved dayly advantageous to Sir *Henrie* for the improvement of him in several Sciences. Among his other friends in *Oxford*, I must not omit the mention of a love there begun between him and Dr *Donne* (whom, he of this nation, who pretends to learning or ingenuity, and is ignorant of, deserves not to know.) This friendship was generously elemented, and as it was begun in their *Youth* in the *University*, and there maintained by correspondent inclination and studies, so it lasted till *Age* and *Death* forced a separation.

8. The year after Sir *Henrie* proceeded *Master of Arts*, his Father (whom he did never mention without this or some like reverential expression, *That good man my Father*) changed this for a better life, leaving to Sr *Henry*, as to his other younger sons, a rent charge of an hundred Marks a year to be paid for ever out of one of his

his Manners of a much greater value. About two years after, being about t<sup>e</sup>o and twenty, and having to his great Wit added the ballast of Learning, he laid aside his Books, and betook himself to travel and a more general conversation with Mankind: employing the remaining part of his youth to purchase the rich treasure of *foreign knowledge*. Of which, both for the secrets of nature, the dispositions of many Nations, their several Laws and Languages, he became the possessor in a very large measure.

9. In his *Travels* (which was almost *nine years* before his return into *England*) he stayed but *one* year in *France*, and most of that in *Geneva*: where he became acquainted with *Theodore Beza*, (then very aged) and with *Isaac Casaubon*, that most learned man. *Three* of the remaining eight years were spent in *Germanie*, the other *five* in *Italy* the stage on which God appointed he should act a great part of his life) where both in *Rome*, *Venice*, and *Florence*, he became acquainted with the most eminent men for learning and all manner of *Arts*, as *Picture*, *Sculpture*, *Chymistrie*, *Architecture*, and divers other manual Arts, even Arts of inferior nature: of all which he was a most dear lover, and a most excellent Judge.

12. He returned out of *Italy* into *England* about the 30<sup>th</sup> year of his Age, being then noted by many, both for his person and comportment.

For

For indeed he was of a *choise shape*, tall of *stature*, and of a most pleasant *behaviour*: which was so mixed with sweet *discourse* and civilities, as gained him much love from all persons with whom he entred into an acquaintance. And whereas he was noted in his youth to have a sharp wit and apt to jest; That, by time, travel and conversation, was so polished and made useful, that his *companie* seemed to be one of the *delights of mankind*. In so much as Robert Earl of *Essex* (then one of the darlings of fortune) invited him first into a friendship, and after a knowledge of his great *abilities*, to be one of his *Secretaries*. After the Earls *Apprehension*, he passed into *France* and thence into *Italy*. After some stay in *France*, (where he met with his old friend *Vicenza*, then Secretary to the great Duke) he went the fourth time to visit *Rome*, and enjoyed the company of his friends (notwithstanding his Religion) in the *English Colledge*, and satisfied himself concerning some *curiosities*.

11. After his return to *Florence*, the Duke having intercepted certain Letters that discovered a design to take away the life of the then King of *Scots*, sent Sir *Henrie* to impart it to the King, under the name of *Ottavio Baldi an Italian*. Having delivered his Letters and Message, and privately told the King that he was indeed an *English-man*, he abode there three months with much

much pleasure to his Majestie, and so returned to *Florence* with a fair account of his imployment. *Queen Elizabeth*, some few months after departed, and King *James* was proclaimed. When he was come into *England*, he commanded the Lord *Wotton* to send for his Brother *Henrie*. Being brought to the King, he took him in his arms and bade him welcome by the name of *Octavio Baldi*, saying, *He was the most honest, and therefore the best dissembler that ever he met with*; adding, *Since I know you neither want learning, travel nor experience, and that I have had so real a testimonie of your faithfulness and abilities to manage an Embassage, I shall make use of you in that kind hereafter*. And indeed the King did so, most of those 22 years of his reign: but before he dismissed *Octavio Baldi* from his present attendance upon him, he restor'd him to his old name of *Henrie Wotton*, by which he then Knighted him.

12. Not long after this, the King having resolved, according to his Motto, *Beati pacifici*, to have a friendship with his neighbour Kingdoms of *France* and *Spain*; and also for divers weighty reasons to enter into an alliance with the State of *Venice*; and to that end to send Ambassadors to these several places; did propose the choice of these employments to Sir *Henrie Wotton*. Who considering the smalnesse of his own estate (which he never took care to augment) and knowing the

Courts of great Princes to be sumptuous, and necessarily expensive, inclined most to that of *Venice*, as being a place of more retirement and best suiting with his *Genius*, who did ever love to joyn with businesse studie and a tryal of natural experience; for which, fruitful *Italy*, that darling of nature, and cherisher of all arts, is so justly famed in all parts of the Christian World. Having therefore resolved upon *Venice*, and a large allowance being appointed by the King for his voyage thither, and a settled maintenance during his stay there, he left *England*, nobly accompanied through *France* to *Venice* by Gentlemen of the best Families and Breeding that this Nation afforded. Sir *Albertus Morton* his Nephew went his *Secrétaire*, and *William Bedel*, a man of choice learning and sanctified wisdom, his *Chaplain*.

13. *An. 1505.* Sir *Henrie Wotton* was received by the State of *Venice* with much honour and gladnesse, both for that he deliverd his Embassage most elegantly in the *Italian Language*, and came also in such a juncture of time, as his Masters friendship seemed useful for that Republick. In the contention with the *Pope* (which lasted several years) the *Venetians* still acquainted K. *James* with their proceedings, by the help of Sir *Henrie Wotton*, Mr *Fedel*, and *Padre Paulo*, whom the *Venetians* did then call to be one of their *Consultors of State*, and with his pen to defend their cause.



cause. Which was by him so performed, that the Pope saw plainly, he had weakned his power by exceeding it, and offered the *Venetians Absolution* upon very easie terms; which the *Venetians* still slighting, did at last obtain by that which was scarce so much as a shew of acknowledging it. These contests were the occasion of *Padre Paulo* his knowledge and interest with K. James: for whose sake principally Father *Paulo* compiled that eminent *Historie of the Council of Trent*. Which History was, as fast as it was written, sent in several sheets in Letters by Sir *H. Wotton*, Mr *Bedel* and others unto K. James, and the then B. of *Cant:* in *England*, and there first made publick both in English and in the Universal Language.

14. For eight years after Sir *Henric Wotton's* going into *Italie*, he stood fair, and highly valued but at last became much clouded by this accident. Being merry with his friends at *Augusta* (men of the best note for learning and ingenuoussness, the *Virtuosi* of that Nation) he was requested by *Christopher Flecamore* to write some Sentence in his *Albo* (a book of white paper, which for that purpose many of the *German* Gentry usually carry about them) and consenting to the motion, took an occasion from some accidental discourse of the present company, to write a pleasant definition of an Ambassador in these very words: *Legatus est Vir bonus peregrè missus ad mentiendum Reipub. causa:*

*causa*: which Sir Henrie could have been content should have been thus Englished: *An Ambassador is an honest man sent to lie abroad for the good of his Countrie.* But the word for *lie* (being the hinge upon which the conceit was to turn) was not so expresse in *Latin* as would admit (in the hands of an enemy especially) so fair a construction as Sir Henrie thought in *English*. This coming to the knowledge of K. James by the malicious pen of Caspar Scioppins, much offended his Majestie: and this caused Sir Henrie Wotton to write two *Apologies*, one in *Latin* to *Velfernus*, and another to K. James: which were so ingenuous, so clear, and so choicely eloquent, that his Majestie (who was a pure Judge of it) could not forbear to declare publicly, *That Sir H. Wotton had commuted sufficiently for a greater offence.* And now, as broken bones well set become stronger; so Sir Henrie Wotton did not only recover, but was much more confirmed in his Majesties favour.

15. And his Interest still increased with the Duke Leonardo Donato: after whose death (as though it had been an entaild love) it was still found living in the succeeding Dukes, during all the time of his employment to that State; which was almost 20 years. All which time he studied the Dispositions of those Dukes, & the Consultors of State: well knowing, that he who negotiates a continual business and neglects the studie of dispositions, usually  
fails

fails in his proposed ends: But this Sir *H. Wotton* did not. For by a fine sorting of fit *Presents*, curious and not costly *entertainments*, alwaies sweetned by various and pleasant discourse, by his choice application of stories, and his so elegant delivery of all these, even in their *Italian* Language, he first got, and still preserved such interest in the State of *Venice*, that it was observed (such was either his *merit* or his *modestie*) they never denyed him any *request*.

16. When he had attended the Emperour and German Princes eight months, to incline them to equitable conditions for the Restoration of the Queen of *Bohemia* and her Descendants to their Patrimonial Inheritance of the *Palatinate*, and had brought the businesse to a probability of successe; but after a victory gotten by the Imperial Army, saw the face of peace altered; at his departure from the *Emperour*, he was so bold, as humbly to advise him to use his *Victorie soberly*, and still put on thoughts of peace. Which advice though it seemed to be spoke with some passion, yet was taken in good part by the Emperour, who was ever much pleased with his carriage, all the time that he resided in his Court; and said, *That though the King his Master was looked on as an Abetter of his enemy the Palsgrave, yet he took him to be a Person of much honour and merit, and did therefore desire him to accept of that Jewel,*

*Jewel, as a testimonie of his good opinion of him: which was a Jewel of Diamonds of more value than a thousand pounds. This was received with all circumstances and terms of honour by Sir H. Wotton: but the next morning at his departing from Vienna, at his taking leave of the Countess of Salvina, an Italian Lady, in whose house the Emperour had appointed him to be lodged and honourably entertained; He acknowledged her merits, and besought her to accept of that Jewel, as a testimonie of his gratitude: presenting her with the same that was given him by the Emperour. Which being suddenly discovered by the Emperour, was by him taken for a high affront, and Sir H. Wotton told so. To which (in the nobleness of his mind) he repli'd: That though he received it with thankfulness, yet he found in himself an indisposition to be the better for any gift that came from an Enemy to his Royal Mistresse: for so the Queen of Bohemia was pleas'd he should call her.*

17. Many other of his Services to his Prince and this Nation might be insisted on, as his procuration of Privileges and courtesies with the German Princes and the Republick of Venice for the English Merchants, his releasing and relieving many hundred captivated English soldiers, and sending them back in a comfortable condition to thank God for their lives and libertie, in  
their

their own Nation: but I must haue to bring Sir *H. Wotton* in an instant from *Venice* to *London*, whither he returned that year in which *K. James* dyed.

18. The *King* had, for the reward of his foreign service, promised him the reversion of an *Office*, which was fit to be turned into present money, and also granted him the Reversion of the *Master of the Rolls* place, if he outlived charitable Sir *Julius Caesar*, who then possessed it, and then grown so old that he was said to be kept alive, beyond nature's course, by the prayers of those many poor which he dayly relieved. Mean while, his condition requir'd present support. For in the beginning of these employments he sold to his elder brother the Lord *Wotton* the *Rent-charge* left by his good Father, and (which is worse) was now at his return indebted to several persons, whom he was not able to satisfie, but by the *Kings* payment of his *Arrears*: He had brought into *England* many servants; of whom some were *German* and *Italian Artists*. This was part of his condition, who had many times hardly sufficient to supply the occasions of the day. (For it may by no means be said of his providence, as himself said of Sir *Philip Sidney's* wit, *That it was the very measure of congruities*.) he being alwaies so careless of money, as though our Saviours words, *Care not for to morrow*, were to be literally understood.

19. But it pleased God, that in this juncture of time, the *Provostship* of his Majesties College of *Eaton* became void by the death of *Murray*, for which there were (as the place deserv'd) many earnest and powerful Suitors to the King. Sir *Henrie*, who had for many years rolled the testlesse stone of a State employment, and knowing experimentally, that the great blessing of sweet content was not to be found in multitudes of men or businessse, and that a College was the fittest place to nourish holy thoughts, and to afford rest both to his body and mind, which his Age (being now almost threescore years) seemed to require; did therefore use his own and the interest of all his Friends to procure it. By which means; and quitting the King of his promised reverendary Offices (and by a piece of honest policy) he got a grant of it from his Majestie.

20. And this was a fair settlement to his mind; but money was wanting to furnish him with those necessities which attend removes and a settlement in such a place. To procure that, he wrote to his old friend Mr *Nicholas Pey* (in whom was a radicall honesty and true gratitude to the Family, having been preferd at Court by the Lord *Wotton*) to use all his interest to procure five hundred pounds of his *Arrears*; for lesse would not settle him at the College, and the want of it wrinkled his face with cares. (twas his own expression)

pression) and that being procur'd he should the next day after find him in his College, and *Invidia remedium* writ over his study door.

21. This mony being procured, and he being settled according to the desires of his heart (the College being to his mind as a quiet harbour to a Seafaring man after a tempestuous voyage) his first study was the *Statutes* of the College: by which he conceiv'd himself bound to enter into *Holy Orders*, which he did, being made Deacon with convenient speed. Shortly after, as he came in his *Surplice* from the Church-service, an old friend, a person of quality, met him so attired, and joyed him: to whom Sir H. Wotton replyed, *I thank God and the King, by whose goodnesse I now am in this condition, a condition which the Emperour Charles the fifth seemed to approve, &c. I dayly magnifie my God for this particular mercie of an exemption from businesse, a quiet mind and a liberal maintenance, even in this part of my life, when my Age and infirmities seem to sound me a retreat from the pleasures of this world, and invite me to contemplation; in which I have ever taken the greatest felicitie.*

21. After his customary publick Devotions, his use was to retire into his Study, and there to spend some hours in reading the *Bible* and Authors in Divinity, closing up his Meditations with private prayer. This was, for the most part, his



his employment in the forenoon. But, when he was once sat at *Dinner*, then nothing but cheerful thoughts possess'd his mind; and those still encreased by constant *companie* at his Table such persons as brought thither additions both of learning and pleasure. But some part of most daies was usually spent in *Philosophical conclusions*. Nor did he forget his innate pleasure of *Angling*; which he did usually call, *his idle time, not idly spent*: saying, *He would rather live five May-months, than fortie Decembers*. He was a great lover of his neighbors, and a bountiful entertainer of them very often at his Table: where his *meat* was choice, and his *discourse* better.

22. He was a constant cherisher of all those *Youths* in that School, in whom he found either a constant diligence, or a *genius* that prompted them to learning. For whose encouragement he was (beside many other things of necessity and bounry) at the charge of setting up in it two rows of *Pillars*, on which he caused to be drawn the pictures of divers of the most famous *Greek and Latin Historians, Poets and Orators*; perswading them not to neglect *Rhetorick*, *Because Almighty God has left mankind Affections to be wrought upon*. And he would often say, *That none despised Eloquence, but such dull Souls as were not capable of it*. He would also often make choice of *Observations* out of those *Historians and Poets*:

but he would never leave the School without dropping some choice Greek or Latin *Apothegm* or Sentence, such as were worthy of a room in the memory of a growing Scholar. He was pleased constantly to breed up one or more hopely *Youths*, which he picked out of the *School*, and took into his own domestick care, and to attend him at his meals: Out of whose behaviour and discourse, he gathered observations for the better compleating of his intended work of *Education*: of which, by his still striving to make the whole better, he lived to leave but part of posterity.

23. He was a great enemy to wrangling *Disputes of Religion*. Having in *Rome* made acquaintance with a pleasant Priest, who invited him one evening to hear their *Vesper-musick* at Church; the Priest seeing Sir *Henrie* stand obscurely in a corner, sends to him by a boy of the Quire this question writ in a small piece of paper, *Where was your Religion to be found before Luther?* To which question Sir *Henrie* presently underwrit, *My religion was to be found then, where yours is not to be found now: in the written word of God.* To another that asked him, *Whether a Papist may be saved,* he replied, *You may be saved without knowing that: look to your self.* To another, whose earnestnesse exceeded his knowledge, and was still railing against the Papists, he gave this advice; *Pray Sir forbear, till you have studied the*  
points

points better: for the wise Italians have this Proverb, He that understands amisse, concludes worse. And take heed of thinking, the farther you go from the Church of Rome, the nearer you are to God.

24. And to another that spake indiscreet and bitter words against *Arminius*, I heard him reply to this purpose: In my travels, I rested almost a year at Leyden, where I entred into an acquaintance with *Arminius*, then Professor of Divinitie in that Universitie, a man much talkt off in this Age, which is made up of opposition and contrariety. And indeed, if I mistake not *Arminius* in his expressions (as so weak a brain as mine is may easily do) then I know and differ from him in some points: Yet, I professe my judgment of him to be, that he was a man of most rare learning; and I know him to be of a most strict life, and of a most meek spirit. And doubtlesse many middle-witted men (which yet may mean well:) many Scholars that are not in the highest Form for learning (which yet may preach well:) do justly fall under the reproof of S. Jude, for being busie-bodies, and for meddling with things they understand not.

25. This is some Account both of his Inclination and the Imployment of his time in the College: where he seemed to have his Youth renewed by a continual conversation with that learned Societie, and a dayly recourse of other friends of choicest breeding and parts: by which

that great blessing of a *cheerful heart* was still maintained, he being alwaies free, even to the last of his daies, from that *peevishnesse* which usually attends *age*. Yet his mirth was sometimes damp't by the remembrance of divers *old debts*: and finding some decays of health, he did, about two years before his death, that none should be a looser by it, make his *last Will*. Concerning which a doubt still remains, whether it discovered more *holy wit* or *conscionable policie*: but there is no doubt, but that his chief design was a Christian endeavour, that his debts might be satisfied, (*as appeareth by this part of it*).

“ To my Lords Grace of Cant: now being, I  
 “ leave my *picture of divine love*, rarely copied  
 “ from one in the Kings Galleries of my pre-  
 “ sentation to his Majestie: beseeching him to  
 “ recieve it as a pledge of my humble reverence  
 “ to his *great wisdom*. And to the most worthy  
 “ L. B. of London, Lord high Treasurer of Eng-  
 “ land, in true admiration of his *Christian sim-  
 “ plicitie* and contempt of earthly pomp, I leave  
 “ a *Picture of Heraclitus* be vailing, and *Democri-  
 “ tus* laughing at the world: most humbly be-  
 “ seeching the said Lo. Archb. his Grace, and  
 “ the Lo. B. of London, of both whose favours  
 “ I have tasted in my life time, to *intercede* with  
 “ our most Gracious Sovereign after my death,  
 “ in

“in the bowels of Jesus Christ, that out of  
 “compassionate memory of my long services  
 “(wherein I more studied the *publick Honour*  
 “than mine own *Utility*) some order may be  
 “taken out of my *Arrears* due in the Exchequer  
 “for satisfaction of my *Creditors*, &c.

Accordingly, conscionable satisfaction was gi-  
 ven for his just debts.

26. He went usually once a year, if not oft-  
 ner, to the beloved *Bocton-hall*: where, he  
 would say, he found both *cure* for all cares by the  
 company (which he called the *living furniture*) of  
 that place, and a restorative of his *health* by the  
 connaturalnesse of that which he called his *genial*  
*air*. He yearly went also to *Oxford*: but the  
 Summer before his death he changed that for a  
 journey to *Winchester* College. And as he returned  
 said to his companion: *How useful was that ad-*  
*vice of a holy Monk, who perswaded his friend to*  
*perform his customarie devotions in a constant place:*  
*because in that place, we usually meet with those*  
*thoughts which possessed us at our last being there.*  
*And I find it thus far experimentally true, that at*  
*my now being at that School, seeing that verie place*  
*where I sat when I was a boy, occasioned me to re-*  
*member those thoughts of my Youth which then pos-*  
*essed me, &c.*

27. After his return from *Winchester*, he fell  
 into a dangerous fever which weakened him much:  
 he

he was then also much troubled with a continual short *spitting*; but that infirmity he seemed to overcome in a good degree by leaving *Tobacco*, which he had taken somewhat immoderately. And about two months before his death (Oct. 1639.) he again fell into a *fever*, which though he seemed to recover, yet these still left him so weak, that those common infirmities (which were wont like *evil friends* to visit him, and after some short time to depart) came both of new, and at last took up their constant habitations with him, still weakening his body. In the beginning of a *December* following he fell again into a *Quartan* fever; and in the tenth fit, his better part, that part of *Sir Henry Worton* which could not dy, put off mortality, with as much content and cheerfulness, as humane frailty is capable of, being in perfect peace with God and man.

His Epitaph by himself.

*Hic jacet hujus sententia primus Anchor,  
Disputandi pruritus, Ecclesiarum scabies,  
Nomen alias quare.*

Another sentence wherein he delighted:

*Animas fieri sapientiores quiescendo.*

Another, *Amor Anst omnia.*

Ob. Etona, Anno Sal. 1639. Aet. 72.

## VIII.

**Mr WILLIAM BEDEL,**

**Bishop of Kilmore.**

*Out of Mr Iz: Walton, and Bish: Hall.*

**D. Thomæ Carles, Rect. de Barnesley.**

1. **W**hen King *James* sent *Sir Henrie Wotton* Ambassador to the State of *Venice*, he sent also an Ambassador to the King of *France*, and another to the King of *Spain*. With the Ambassador of *France* went *Joseph Hall* (late B. of *N.*) whose many and useful Works speak his great merit: with the Ambassador of *Spain*, *Ju. Wadsworth*: and with *Sir Henrie Wotton*, *William Bedel*.

2. These three Chaplains to these three Embassadors,



basidors, were all bred in *one Universitie*, all of *one College*, all Beneficed in *one Diocese*, and all most dear and entire friends. But in Spain Mr Wadsworth met with temptations or reasons, such as were so powerful as to perswade him (who of the three was formerly observed to be the most averse to that Religion that calls it self *Catholick*) to disdain himself a Member of the *Church of England*, and declare himself for the *Church of Rome*, discharging himself of his Attendance on the Embassador, and betaking himself to a *Monasterial life*; in which he lived very regularly, and so dyed.

3. When Mr Hall came into England, he wrote to Mr Wadsworth (tis the first Epistle in his *Decads*) to perswade his return, or the reason of his *Apostacie*. The Letter seemed to have many expressions of love, and yet there was something in it that was so unpleasant to Mr Wadsworth, that he chose rather to acquaint his old friend Mr Bedel with his Motives,

4. By which means there past between Mr Bedel and Mr Wadsworth very many Letters, which be extant in print, and did well deserve it: for in them there seems to be a controversie, not of Religion only, but, who should answer each other with most love and meeknesse. Which I mention the rather, because it seldome falls out so in a *Book-war*.

5. Mr Hall in an Epistle to Mr Bedel at Venice, having

having lamented the death of our late *Divines*, addeth: What should this work in us, but an *imitation*, yea (that word is not too big for you) an *emulation* of their worthinesse? The *Church*, our *Mother*, looks for much at your hands: She knows how *rich* our common *Father* hath left you: She notes your *graces*, your *opportunities*, your *employments*: She thinks you are gone so *far*, like a good *Merchant*, for no small *gain*, and looks you shall come home well *laded*. Let me perswade you to gratifie us at home with the publication of that your exquisite *Polemical Discourse*, whereto our conference with Mr *Alabaster* gave so happy an occasion. You shall hereby *clear* many truths, and *satisfie* all Readers: yea I doubt not, but an *Adversarie*, not too perverse, shall acknowledge the *truths* victory and *Yours*.

6. In a *Letter* of Sir *Henrie Wotton's* to the King, is mentioned a *Petition* to his Majesty from persons directed hither by the good wishes of the *Arch-bishop of Armagh*, to make Mr *Bedel* (then Resident upon a small Penesice in *Suffolk*) Governour of *Dublin College* for the good of that Society. And Sir *Henrie* himself being required to render some *testimonie* of Mr *Bedel*, long his Chaplain at *Venice*, in the time of his first employment there, goeth on thus:

I am bound in all conscience of truth (so far as your Majestie will vouchsafe to accept my poor judgment) to affirm of him, that I think hardly a *fitter* man for that *charge*, could have been propounded unto your Majestie in your whole Kingdom, for singular *erudition* and *pietie*, *conformitie* to the Rites of the Church, and *zeal* to advance the Cause of God: wherein his *Travels* abroad were not obscure, in the time of the excommunication of the *Venetians*.

7. Then he certifies the King: This is the Man whom *Padre Paulo* took, I may say, into his very *soul*; with whom he did *communicate* the inwardest thoughts of his heart; from whom he professed to have *received* more knowledge in all *Divinitie*, both *Scholastical* and *Positive*, than from any that he had ever practised in his daies. Of which all the passages were well known to the King your Father of most blessed Memory.

8. And so he concludes in these words: With your Majesties good favour I end this needlesse office: for the general fame of his *learning*, his *life*, and *Christian temper*, and those religious *labours* which himself hath Dedicated to your Majestie, do better describe him then I am able.

9. Mr Bedel was (to the great joy of Sir *Henric Wotton*) made *Governor* of the said *Colledge*: and, after a fair discharge of his duty and trust there, he was thence removed to be *Bishop of Kilmore*. In both which places, his life was so holy, as seemed to equal the *primitive Christians*: for, as they, so he kept all the *Ember-weeks*, observed (besides his private devotions) the *Canonical hours* of prayer very strictly; and so he did all the *Feasts* and *Fast-daies* of his Mother the Church of *England*: his patience and *charitie* were both such, as shewed his *affections* were set upon things above.

10: Indeed his whole life brought forth the *fruits of the Spirit*, there being in him such a remarkableness, that he had a good report of those that were without. Those that in point of Religion were of the *Roman persuasion* (of which there were many in his *Diocese*) did yet ever look upon him with respect and reverence; and testified it by a concealing and safe protecting him, in the late horrid *Rebellion* in *Ireland*: when the *furie* of the wild *Irish* knew no distinction of persons, yet there and then was he protected and cherished by those of a *contrarie* perswasion; and there and then he dyed, though not by violence.

11. With

11. With him were lost many of his *learned Writings*, which were worthy of preservation: and, among the rest, was lost the *Bible*, which, by many years labour and conference and study, he had translated into the *Irish Tongue*, with an intent to have printed it for publick use.



Dr X. Dr  
and there and then he died, though not by  
classified by those of a severe persuasion;  
not there and then was he protected and  
of persons, when the State of the  
and late protecting him, in the late  
reverence; and resisted it by a concealing  
did not ever look upon him with respect and  
many in his Diocese.



## I X.

**M. ANT. de DOMINIS,**  
Dean of *Windſor*.

*Out of Dr Barwick.*

D. Roberto Glyn,, Rect. de Riſington p.

1. **A**Bout the year 1618. there came over into *England* that very learned, though unfortunate man, *Marcus Antonius de Dominis*, Arch-biſhop of *Spalato*, Primate of *Dalmatia*, &c. Which, (as he was wont to glory,) was *St Hieronys* Native Country, as well as his.

2. This

2. This great Scholar, (after he had so profoundly asserted the ~~truth~~ of Christian Religion, as it is professed and practised in the Church of England, in so many particulars against the errors and Corruptions of the See of Rome, in his Learned and laborious books, *De Republica Ecclesiastica*; and had also from the Kings bounty received so great encouragements for his honorable supports, as the Deanry of *Windsour* and Mastership of the *Savoy*, besides many rich and yearly presents, not only from the Bishops and Clergy, but also from the Nobilitie and Gentry.) Was so far wrought upon by that *Roman* Count *Gondamar*, the Spanish Embassador then in England, and other instruments of the See of Rome, (that sought his ruin under some specious pretences,) as to take up a resolution of returning to Rome; and could not be dissuaded from it by his true friends, ~~that~~ really endeavoured his security. Among whom Bishop *Morton* was neither the least nor last, who very earnestly advised him, both by word and writing, not to venture himself upon such a hopeless and hazardous journey.

3. The Arch-bishops pretence was very plausible and commendable (and how real he was in it, must be left to God,) namely, to negotiate an unitie in Religion between the Church of Rome and



and the Church of *England*, upon those moderate grounds which he had laid down, and so well defended in his learned and laborious Works printed here at *London*. He applauded himself in the excellency of the work, in removing the *Schism*; and of the honour in becoming a *Repairer of the breach*, and of the reward which is promised to the *peace makers*. And he thought himself the more likely to go through with his work, by reason of the reasonable opportunity he had at that time, when *Gregorie* the fifteenth was newly chosen *Pope* who had been of his old and intimate acquaintance, brought up in the same school and College with him. And however, he was resolved to make an attempt; because if he failed in it, he hoped he should lose nothing but his labour; for as for his *Indemnities*, *Comte Gondamar* had promised him the *service* of the King of *Spain* his Master. But how well that promise was perform'd, will appear by the Sequel.

4. While he was swelled up full with this promise and these hopes, Dr *Morton* the Bishop of *Litchfield* and *Coventrie* coming to visit him, had this ensuing discourse with him, (among many others) which I have often heard him repeat with pleasure, and shall therefore insert it; and the rather, because it shews us of how

little authority the Council of Trent would be, if it were not for the terrour of the inquisition. Leichf. *Domine quid tibi in animo est? Anne convertere Papam? Atque etiam conclave papale?* Spal: *Quid ni domine? Anne existimas eos diabolo esse, ut non possint converti?* Leichf: *Minime Domine; nec puto dominum Spalatensum deum esse ut hac possit prestare: Nostin enim concilium Tridentinum, Spal. Novi domine, & ausus sum tibi dicere, Millies Mille sunt, etiam in Italia, qui huic concilio fidem nullam adhibeant.*

5. This discourse (and many other) having passed between them, they parted friendly. And not long after did this Bishop reinforce his arguments, with an addition of many more, in a long and learned Epistle to him. Wherein, (among other *Motives* to dissuade him from his journey) he used one, wherein he shewed himself a true Prophet, concerning the entertainment he was like to have at Rome. Which proved to be, that before he got to Rome Pope Gregorie the fifteenth his old friend, was dead, and a successor chosen in his place; by whom this Arch-bishop was imprisoned in *Castro St Angelo*. Where he died, not without strong suspicion of murder or poyson: And his body was afterward burnt, (as of an Heretick,) in *Campo Flori*.

6. I could here start a problematical question concerning this learned Arch bishop. Whether or no did he ever retract his works, which he published in print? If he did, why did they at Rome burn his body for *Heretic*? If not, then they abused him in his life time, as well as after his death, in the *manifesto* which they put forth in his name, which was so learnedly answered by Dr Crakanthrop. There is but one way of avoiding this *Di'emma*, (and that will bring them into a greater strait than either of the other,) namely, That they burnt him after his death for what he retracted in his life time; and if they own this, they must withal proclaim their *unjustice* and *cruelty* to the world. Let them take it in which sense they will, his reasons and arguments laid down and urged in his *learned works* will more condemn their cause than the altering of his opinion, (*supposing* but not *granting* that he ever altered it,) can tend to their advantage. His many clear and convincing *Authorities*, from the holy *Scriptures*, *Councils*, argumentative to any indifferent person that is not wilfully prepossessed; then his own dubious perhaps imposed) authority can countervail.

7. His *Manifesto*, (if it was his) consisteth only in *affirming* or *denying* in bare words: in his *Works*, whatsoever is affirmed or denied,

is backe with such convincing and irrefragable arguments, as no man hath taken the boldnesse in above fortie years since they were written, to undertake the answering of them.



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X.

Mr *ABRAHAM WHEELOCK.*

D. Tho: Hyde, Biblioth. B. suum reddo.

1. **T**He excellent Mr *Whelock* was descended of honest plain *Parents* in the Country: by whose pious care he was bred up at *School*, till he was sufficiently furnished with good learning and ripe years to salute the *Universitie*. At which time he was sent to *Kings College* in *Cambridge*: where he was so sedulous and studious, especially in the *Oriental Languages*, Hebrew, Arabick, Persian, &c. that he did not sooner obtain *Degrees* than *Fame*, both in the University and abroad.

2. After he had some years enjoyed the Degree of *Master of Arts* in the University, Sir *Henric Spelman*, that rare Antiquary and  
lover

lover of his Country, did allow to him an Annual stipend of *thirtie pounds*, to explain the *Saxon Tongue* publickly in the Schools: and the Noble Sir *Thomas Adams* Alderman of *London* did, as long as Mr *Wheelock* lived, constantly confer upon him *fortie pounds per annum* for the maintenance of an *Arabick Lecture*, which Mr *Wheelock* likewise read publickly. And this they did, not only out of that respect, which they owed to the *Universitie*, but out of the great esteem they had of Mr *Wheelock's* worth and merits: for, being assured of his great *Abilities*, they thought it not meet that so clear a *light* should be hid, but shine forth for the common benefit.

3. After this, in the year 1644, he set forth *Venerable Bede's Historie* in *Saxon* and *Latin*, with the addition of his own learned *Notes*.

4. The next thing he attempted was to translate the *Persian Evangelists* into *Latin*: which he performed, and began to print some few chapters in *Persian* and *Latin* at *London*; whither he was called to be an helper in that great work of the *Biblia Polyglotta* set out by that famous Pillar of learning and religion Dr *Brian Walton*, late *L. Bishop of Chester*. But Mr *Wheelock* lived only so long as to see a *Specimen* of the now mentioned *Biblia*, and not any entire part of it published.

5. Here I must not omit, that, notwithstanding the *eminencie* of his learning, and the great *esteem* he had among persons of excellent worth, he was of such an *humble* deportment, even to the *meanest* of those that addressed themselves unto him, that I think, without prejudice to any other, in this particular he was the *Phanix* of his age.

6. He dyed at *London*, being about 60 years of age, and lyeth buried in *St Botolphs Church* near *Aldersgate*.

7. I only adde the *grateful Testimonie* of learned *Wase* in the Preface to his exact Dictionary: *Clariss. Dominus Wheelocus, Vir mihi totique Juventuti Cantabrigiensi cum honore memorandus, ut communis Doctor ac Pater; lingua Sax. idem ac Orientalium, imprimis vero Arabica professor publicus.*

**FINIS.**